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"LIBERTY, HOLINESS, LOVE."

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For the Register.

OBSTACLES TO THE RAPID GROWTH OF A UNITARIAN SOCIETY IN THE MIDST OF ORTHODOX INFLUENCES.

MY DEAR FRIEND,—I thank you for your letter, and am rejoiced that you seem so much encouraged in your work. You will not think it strange, I trust, if I should appear to be not quite as confident, as you are, of the rapid growth of your society. You are in the midst, you say, of a community almost wholly orthodox, in opinion; and are consequently surrounded by orthodox influences.—I have formerly been placed in a similar situation, and have learned, by experience, to check my too fond anticipations of the rapid growth of a Unitarian Society, under such circumstances. And let me assure you, that, to build up and permanently establish a Unitarian Society in the midst of a community wholly or even partially under orthodox influences, is a great work.—A work it is, requiring that risks should be run, that sacrifices should be made, and that efforts, long continued and persevering, should be put forth, on the part of those, who understand it. It is a work, too, which is to be carried forward in the face of many and great obstacles, the progress of which must be slow, and the final completion of which cannot be, at once, secured. It is important, then, that those, who are engaged in the great work, should clearly understand the nature of their undertaking, the character of the obstacles they may expect to meet with, and the degree of success—they may hope to enjoy.—I have thought, therefore, my dear friend, that, it may not be without its use, to direct your thoughts to some of the inherent difficulties, which hinder the rapid growth, and prevent the speedy establishment of a Unitarian Society, in the midst of orthodox influences.

The first obstacle, I would notice, is to be found in the fact, that the ground is preoccupied. Trinitarianism is regarded, in such a community, as the ancient and established theology of the church. It is true, the advocates of Unitarianism believe their own doctrine to have been the prevalent views of the primitive christians. And they can point out, in the pages of Ecclesiastical History, the gradual development of the doctrine of the Trinity, from its first germs to its present form; and the steps by which it was introduced to its present position among the doctrines of the church. Still, this belief exists only in the minds of comparatively well read theologians, and the historical facts, upon which it rests as a basis, are not in the possession of the great mass of the people. These look upon things as they *appear*. As they cast their eyes upon the Christian Church, in all its more important divisions, they find that, how widely soever the different denominations may be separated, on other points, yet the doctrine of the Trinity and some of the kindred doctrines are inscribed upon all their different banners. Still further, if they ask for the originators, the champions and the supporters of benevolent and philanthropic enterprises, they find them in orthodox communities. Not that Unitarians are not benevolent and philanthropic, but their efforts, of this character, have not been blazed abroad, and are not so generally known, as are those which have been put forth by the orthodox. If they enquire for those who are most zealous in sending the bread of life to the famishing heathen, or most active in all exercises of social worship and religious conference, they find them still in the same connection. Such I say is the *appearance* to the minds of the mass, in an orthodox community. What is the natural effect of such an appearance upon the feelings and conduct of men? Are we not all more or less inclined, naturally, to acquiesce in the opinions held by those whom we have been accustomed to regard not only with respect but with reverence? Are we inclined to doubt the prevalent and long cherished doctrines of the community! We say to ourselves, 'these doctrines have been embraced by men of far greater piety and far greater learning than we can boast of, and what is our opinion, that we should set it up in opposition to the opinions of such wise, learned, pious men!' We are disposed in such a case to distrust our own opinions, and to acquiesce in those which have been so long established, and so generally held. The simple circumstance, then, that the ground is preoccupied by Trinitarianism and to its accompanying doctrines, presents at the very outset an obstacle to the rapid growth of a Unitarian Society of no small magnitude.

The weight of this obstacle is enhanced by various subordinate considerations. Men have generally very little individual independence of opinion or character. They do not like to stand alone. They choose to move with the mass. How many members, suppose you, are there of any sect in religion, or of any party in politics, who honestly embrace *all* the opinions, or heartily approve of *all* the courses of the different bodies, with which they are respectively connected? Certainly, very few. And yet they do not wish to be singular. They are unwilling to cut themselves off from the sympathies and kind regard of those, with whom they have been accustomed to associate, while it is altogether uncertain, whether they will find other acquaintances and friends, with whom they can fully sympathize in opinion and feeling.

Then, too, most persons, who have long resided in an orthodox community, have become connected, by association, by relationship, and perhaps by pecuniary interest also, with the established society. They have, it may be, a pecuniary interest in the house of worship, which they are unwilling to sacrifice. Then too *there* is the place where they have been accustomed to worship. There is home feeling about the house, and even with the particular seat they have occupied, is this home feeling most closely connected. The faces they there look upon, are those of long trie friends or familiar acquaintances. They are met, as they enter and leave the house of worship, with kindly greetings, affectionate salutations, and friendly enquiries. And no one will say that it is an easy thing to break away from all those pleasant associations, take one's seat in the new house of worship, where the faces, the form of worship, it may be the modes of expression are all new and strange.

Still further, there are even more unpleasant circumstances than these. Those, who forsake an orthodox to join a Unitarian Society, seem, by that act, to pass condemnation upon those, they leave behind. And yet among them there may be many, whose learning and good sense they greatly respect, whose christian amiableness of disposition and deportment they sincerely love, and whose humble piety and single minded devotion to duty they deeply revere. It is trying to the heart to take a stand, which may even seem to cast censure upon such. And then too, those, who forsake an orthodox to join a Unitarian Society, are themselves often subjected to bitter censure and severe reproach. They are often denounced, as heretics and infidels. They are looked upon with coldness and suspicion. Their Society is avoided, and the amount of the custom, in their respective pursuits of business, is diminished, as many of their former customers would regard it as wrong to encourage and sustain such, even in their business. Put all these circumstances together. Weigh well the aggregate amount of their influence upon ordinary minds, and say, is there not to be encountered, at the very outset, a powerful obstacle to the rapid growth of a Unitarian Society, in the midst of orthodox influences! It is for these and other similar reasons, from the influence of these and other similar circumstances, that there are to be found, in all our orthodox societies, even where Unitarian Societies have been long established by their side, many, who, at heart, are Unitarians, or, at least, who are far removed from any thing like an honest and hearty belief in the doctrines of orthodox. They are with us in opinion and in feeling. But the circumstances, to which I have alluded, prevent their taking an open stand in our midst, and contributing by their presence, influence and property to the growth of a Unitarian Society. I have no doubt you have had many such pointed out to you in your place, and have been told that you may safely calculate upon their becoming the members of your society. So in former times have I been told. But I have learned, from experience, not to make any confident calculations of rapid growth, based on such elements. I would not discourage you, in your zeal and efforts. But I would check your too sanguine anticipations, that I may save you from severe future disappointment. There are several other topics nearly connected with the subject of this letter, upon which I hope soon to address you.

Very truly yours, J. W.

For the Register.

THE PYRAMIDS.

For thousands of years the Pyramids of Eygpt have been objects of wonder to mankind, wonder at their enormous size, at the immense amount of labor which their construction must have required, and more than all at the extravagant folly which could employ such labor for no adequate object. The largest of these edifices, the Pyramid of Cheops, is four hundred and sixty feet in height, and even the next in size, that of Cephrenes, is four hundred and forty feet, or twice the height of Bunker Hill Monument, while instead of being slender obelisks, they rise to these tremendous elevations from bases of vast extent. The pyramid of Cheops covers eleven acres.

The researches of learned men, in recent days, have brought to light many interesting facts, connected with these, and with the other antiquities of Egypt. The purpose for which the pyramids were erected is found to have been, to furnish tombs for the reception of their deceased Kings. As soon as a Monarch ascended the throne, a grave was dug for him in the rock. Over this grave a small pyramid was placed, and year after year, as long as his life continued, layer after layer of stone was deposited upon this monument, the pyramidal form being always preserved. The first stone of each successive layer was placed upon the top, of the existing structure. then the successive steps of the edifice received additions, until the new covering was completed, by placing another step around the base of the rising and expanding pyramids. At whatever time the King might die, little was necessary to prepare his tomb for the reception of his remains. The layer then in process of construction was either completed or removed;—the building covered with a facing of more polished stone, the poor remnant of mortality was deposited within its centre, and the entrance closed, apparently forever. The dimensions of the pyramids therefore, are proportioned to the length of time during which their respective tenants swayed the sceptre of Egypt.

The above account, furnished from recollection of the lectures of Mr. Gliddon, was illustrated by that gentleman with many interesting particulars. Without however dwelling on these, let us see if we cannot read from these barren rocks, some harvest of useful reflections. Whoever that sovereign of Egypt was, who so ingeniously contrived a method of employing the industry of his subjects and the wealth of his empire in useless labor, let us baffle his intentions, and in spite of him let us get some good from what he appears to have designed to be good for nothing. Yet peace to his long-lost memory! He acted according to his light.

Let the pyramids teach us the power of promptness, order, regularity, and perseverance. The kings of Egypt did not wait, to build their respective tombs, till their foes were all subdued; they did not carry on the work by sudden mighty efforts, alternating with years of idleness—They lost no time in changing from one plan to another. When each ascended the throne, was his edifice commenced. Steadily, unceasingly, without delay and without hurry, did it continue. When he died, lo, his work was done.—With a better object, let us imitate the promptness, the order, the perseverance of these ancient monarchs.

Let the pyramids teach us the power of concentrated effort. At the foot of the mighty pile which had been growing through the long reign of the aged Cheops, stood the huts of those whose eyes had first opened on the then moderate structure; whose boyish strength had been employed in light work, connected with it, or refreshed by sport around it; whose manhood had been spent, till age, was now coming on, in adding to it stone after stone. No one of these laborers could feel that he individually had accomplished anything to single him out from the mass of mankind. But he was among thousands, whose labor had been as continued, as monotonous as his own; and the result of the combination was, a monument to last as long as the world should endure. Christian! be thy life like his, devoted to one object; but be that object the service of thy God, and of thy race. Unite thy efforts with those of thy fellow servants; and though thou mayest not distinguish the work of thy own hands, thou shalt aid in raising a pile nobler than the pyramids. But is not each of us, singly rearing for himself a pyramid of actions and of words, which, shall be his monument, when he shall have passed away! Let each stone in that pile be laid as for centuries; for, more immovable than the gray memorials of old Egypt, are the deeds that we have done, and the words that we have spoken.—The past comes not back. Its records may be effaced from our memory, but it remains forever in the memory of our Creator, and in its traces on the characters of ourselves and of others.—Building then for eternity, let us take heed that we build aright.

As the pyramid-builders, in placing each successive layer of stone, began at the summit of what they had already constructed; thus let us begin each successive action from the highest point. Let the highest motives be sought to guide us: in all we do, let us get as near heaven as we can.

And as each successive layer rose nearer to the skies and expanded more widely over the earth, so let us strive, the longer we live, and the more we do, to come nearer and ever nearer to a heavenly spirit, and to let the circuit of our usefulness cover a wider and still wider extent on earth. Rising in just proportions, let our actions and character present on every side a harmonious and consistent whole, and let our labors point ever to the mansions of the blest.

As voyagers on the Mediterranean, in approaching Egypt, recognise the pyramids rising mountain-like above the waves, before their eyes are cheered by the light of the Pharos or the green of the Delta, so let our efforts to do our duty rear a pile

> 'that perhaps another
> Sailing o'er life's solemn main,
> A forlorn and shipwrecked brother,
> Seeing, shall take heart again.'

Then, while the good we have done lives after us,—while the seed we have sown yields perchance, like grains of corn taken from mummy-cases, good fruit centuries after we are dead,—while the pyramid we have reared by public usefulness or private virtue stands, it will matter little to us, that like those buried kings whose tombs are now empty and whose very names are scarcely known, our forms should moulder and our memory pass away. We need no other monument than our good deeds spread wide around us, and our faith pointing heavenwards.

> 'Though nameless, trampled and forgot
> His servart's humble ashes be,
> Yet God hath marked and sealed the spot
> To call its inmate to the sky.'

B.

For the Register.

MISSIONARY OBSERVATIONS ON THE MISSISSIPPI RIVER.

Having obtained the use of the Seventies' Hall, I preached in Nauvoo on the second evening after my arrival. Notice having been given at the prayer meeting mentioned in my last letter, the room was thoroughly filled. Mormons profess an entire willingness to hear the preaching of the Gentiles:—designating by this name, the various denominations of Christians. With a smiling and compassionate contempt, they will listen to the views of any sect; regarding all as alike in the bonds of darkness. The light of truth has dawned only upon themselves; and upon themselves it beams with meridian splendor. They do not only believe; they know that they possess the truth, and they only; for it has been abundantly attested to them by signs from heaven. They are the chosen people, and the vengeance of God will overtake with swift destruction, all those who come not within the appointed fold. The day of wrath is nigh at hand, when the proud nations of the earth, shall be utterly consumed; and Jesus coming in the clouds of Heaven, shall commence, with the elect few, the Millennial reign. Imbued with such views, they smile pleasantly when they hear that one of the Gentiles proposes to address them. The absurdity of the proposition, is equal to a grave attempt of the clouds, to illuminate the sun. They flock in numbers to amuse themselves with the abortive effort.

Let us for a moment regard the folly of addressing people deluded as these are, with the vain doctrines, creeds, and opinions of men. Whoever would sow in their minds one seed, from which at some future time, under the providence of God, good fruit might proceed, must address them in the words of Him, who came to reveal the thoughts of many hearts. He must strive to read to them those words of immortal truth, written in characters of light upon every heart, by an Almighty hand. He must endeavor to awaken their attention to them, that they also may seek to read for themselves the enduring Scripture. Come to men such as these with the wretched fallacies of disordered imaginations; with the crude speculations and results of short-sighted logic; and you confirm them in their delusions. Upon their sealed eyelids, you press a weight that fastens them yet more closely, and places them still farther beyond the remedies of those, who would restore them to healthful vision.

It is well that I should express my acknowledgment of the courtesy and hospitality exhibited towards me, during my stay in Nauvoo. Many of the Mormons kindly invited me to reside at their houses, as long as I desired. I visited several families, and was met by all with genuine and unpretending kindness. Among those with whom I had interconrse, many were possessed of shrewd good sense upon all ordinary topics. The family affections seemed as abundant among them as among others. They possess a surprising facility in quoting Scripture, in support of their views, and their application of their quotations, is based upon the same principles as those which usually prevail in sectarian denominations. To them, as to others, the life of Jesus is dead; they take such of his, and of his followers' words from their connection, as suit their purposes in the establishment of outward ordinances. Baptism by immersion; a priesthood of many orders; salvation through a visible church; a seeking after, and dependance upon signs; these, and many other notions are deemed of vital importance, while the spirit and the life of Christ are involuntarily disregarded. They profess to cure the sick, by the imposition of hands; to restore sight to the blind; to make the lame walk erect; to raise the dead. Many had witnessed the restoration of the sick; failures resulted only from want of faith. I met none who had beheld a resurrection from the grave; or the gift of sight to the blind; or of straight limbs to the deformed; but the two last had been heard of, and the first was expected;—there was no doubt of Joseph's appearance, at the approaching consecration of the Temple. They also profess to speak in unknown tongues; and to be gifted with the interpretation of tongues. They claim the power of casting out devils; of taking up serpents, without injury to themselves; of drinking poisons, without evil consequences; and of performing many other wonderful things.

Some of the notions which have arisen among them, are sufficiently interesting to merit relation. They regard them with much pride, as being newly-discovered solutions of old difficulties.

The first that I shall mention, pertains to the fall of man, and the plan of redemption. When God determined to create the world, he foresaw the sin of [illegible] and the consequent ruin of the race; and perceiving the necessity of a propitiation to satisfy his justice, he summoned a divine conclave to provide for the emergency.—Satan was present, foremost of the angels of God. Next in rank came Jesus, his humble bearing presenting a striking contrast to the lofty pride of Satan. Moses, Abraham, and Joseph Smith, also were present, in rank succeeding the others. The Father lays before them the anticipated difficulty; he describes the sufferings of the Messiah; the pressure of sorrow he will have to endure. He then inquires, who among them will undertake the great and sacrificial work of redemption. First in right of seniority, spake Satan, leader of the celestial hosts; and these were his words. 'Lord, I will undertake this work, if thou wilt grant to me the glory resulting from it.' Then spake Jesus, second in rank of the spirits near the throne.—'Father, I will undertake this work, and all the glory shall be thine.' The Father accepted the offer of the second son, and placed him before the first. Rebellion brooded in the heart of the rejected Satan. He laid his griefs before his celestial brethren; and myriads of divine intelligences advocated his cause. The standard of rebellion was reared; the foundations of heaven were shaken amid the dire alarms of war. The Preferred headed the armies of the faithful, and the Rejected and his adherents were defeated. From the lofty battlements of heaven, they were cast headlong into the burning lake. But the battle was not yet ended. In various disguises the subtle traitor, struggled with the Savior for the possession of man. At length, upon Calvary, Satan imagined that he had prevailed; blinded by his rebellion, he saw not that the seeming defeat of his adversary, was his most glorious exaltation; and the hour is at hand, when he shall be bound in eternal chains.

In 1. Corinthians 15. 50. we read these words: 'Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God.' And in John xix. 34. we read, 'But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.'—From the latter passage the Mormons assert, that the body of Jesus in which he arose from the grave, and ascended to heaven, contained no blood. In like manner shall the dead arise, at the general resurrection. Accordingly in harmony with the first of these passages, flesh and blood cannot inherit the kingdom of heaven, but flesh and bone will.

In the second epistle of Peter iii. 8., we read, 'But beloved, be not ignorant of this one thing, that one day is with the Lord, as a thousand years, and a thousand years as one day.' By some especial revelation, they have discovered a definition of this passage, which they regard as very beautiful and ingenious. God made man after his own image; now, man being the occupant of a body, so must God be. This body requires an especial habitation, as is the case with all bodies. God therefore takes to himself the exclusive occupation of a planet, which revolves upon its axis, once in a thousand years. Accordingly one day to him, is a thousand years to us; and a thousand years to us, is one day to him.

On the day succeding that upon which I preached, I attended a meeting at the Seventies' Hall. The Mormons had formed themselves into societies, each originally of seventy members; but they did not seem to consider it necessary to confine themselves to that number.—The names of the members were all enrolled; they had all passed through the form of ordination; and they were considered as set apart to the performance of missionary duty; liable to be called upon, by the Twelve, at any time, to go wherever they should direct; provided with neither gold, nor silver, nor brass, in their purses. Thus many had gone forth, and all held themselves ready to go.

The meeting which I attended, was summoned for the admission of new members to one of the societies. The number of applicants exceeded seventy, comprising three or four boys, not more than sixteen years of age. The meeting was addressed by Elder Kimball, and Brigham Young, the first, one of the Twelve, in whose hands was vested the whole government of the Mormons; the second, the President of the Twelve, and the immediate successor of the Prophet. The speeches of these men were coarse, obscene, and fanatical; their object seemed to be, to assert the necessity of an unquestioning obedience to the decrees of the Twelve. The nations of the earth were to be brought into the fold; and they, who were now to be ordained, were to be the instruments of their conversion. Kings were to bow down before them, and they were to become the possessors of all things; and that they might govern wisely, it was needful that they should first learn how to obey.

The ceremony of ordination followed. Two elderly men, dividing the task between them, went to each applicant, and laying hands upon his head, in the name of the Almighty God, ordained him as 'an elder of the church of Jesus Christ of Latter Day Saints, and a priest of the most high God, after the order of Melchisedek.' Thus were a number of men and a few boys, prepared for the mighty work of the conversion of the world.

It was curious to notice the reports that prevailed among the Mormons, of the rapid and numerous conversions to their church, in all parts of the world. In Germany, France, and the other countries of Europe, the good work was going on with miraculous rapidity. In the South Sea Islands, whole populations were coming over, headed by the missionaries that had been sent out by other churches. These reports were received with implicit faith. They were originated to foster the wicked objects of miserable impostors, and were magnified by the excited imagination of a deluded, and fanatical multitude.

The meeting in the Grove, adjoining the Temple, on Sunday, comprised between two and three thousand persons. Two addresses were delivered, by members of the Twelve, very much in character, like the violent stump speeches of political candidates, in the west. The great object still seemed to be confidence, and unquestioning faith in the Twelve. Their persecutions, evidently [illegible] union, were dwelt upon with art and earnestness. A prayer was uttered, certain hymns were sung, the addresses followed, and the meeting closed. In all the addresses I heard in Nauvoo, from four of the leading men, not even an ordinary degree of talent was evinced by any one of them. This fact is worthy of especial notice, as evidence of the gullibility of men, upon the subject of greatest importance to them. The cause of this gullibility merits consideration, and shall receive it in my next letter. D.

MR. LEONARD'S DISCOURSE, DUBLIN, N. H.

We have received an interesting and excellent Discourse, delivered in Sept. last, in Dublin, N. H., by Rev. Levi Leonard, on the Sabbath after the twenty fifth anniversary of his Ordination.

After a few pages principally devoted to matters of local interest, historical and statistical, Mr. L. proceeds thus:—

UNCERTAINTY OF THE MINISTERIAL OFFICE.

'The period of my ministry here has been one of great change and uncertainty of situation in regard to clergymen of all denominations. This is made evident by the fact, that among all the ministers of all sects, settled over congregations within the limits of this county before the date of my ordination, only *two* now remain; and in the whole State of New Hampshire, there are but *eight* Congregational ministers, who are now in the same places, or societies, in which they were but twenty-five years ago. This uncertainty of the ministerial office has been caused by various circumstances, but especially, I apprehend, by a strong desire to produce great and showy results in a short time. This desire led to new measures, or new modes of action; and however wise they may have been at their first conception, and even at their first application, yet the extravagances and abuses which soon attended them, produced at length so much disorder and confusion in Churches, and paved the way for so much fanaticism, that by the judicious they have been discountenanced, and suspended, and a return to the old paths recommended.'

UNIFORMITY AND STEADINESS OF OPERATION.

'As Congregationalists, who take the Bible for their standard of truth and duty,—who grant to all the liberty, and urge upon all the importance of examining and judging for themselves,—who are willing to fellowship all who admit the divine authority of the Scriptures, profess to be Christians, and as far as we know, *live* like Christians,—in short, as disciples, who do not think ourselves already perfect, but believe with Robinson, the teacher of the pilgrims, that God has more truth to break forth from his holy word,—with these views, we have held the even tenor of our way; and while the cry has been, lo, here! and lo, there! we have not turned aside from our accustomed course. I do not mean to say, that in modes of action, we have never attempted any thing new,—that we have been slaves to the past; we have been willing, however, to wait God's time, indulging neither impatience, nor despondency, while pursuing ways, sanctioned by Scripture, and proved to be well directed by observation and experience.'

RELIGIOUS ACTIVITY.

'I am persuaded, however, that we *have* needed, and that we *do still* need more spiritual life, more definite, direct, religious action. Dreading the extravances of passion and inconsiderate impulse, we have relied, it may be, too much on mere intellect and judgment. These last cannot be too much exercised, provided they be directed, controlled and quickened by due reverence and love of God, and by due activity of the conscience. It is not enough that we study, and correctly understand the way of salvation. Reconciliation must be *sought* by 'repentance toward God, and faith toward the Lord Jesus Christ.' The great and constant object should be to cultivate the whole nature, that head and heart, all our powers, may harmoniously co-operate, and due life and energy be manifested in every good word and work. Some peculiarities are incident to every age. New benevolent enterprises will be started, and in applying to them the principles of the gospel, it may be found necessary to adopt new modes of action. We stand in a different position from that of past generations, and in order to be effective and successful, operations and efforts must be adapted to our position. And if we are careful to do nothing through vain glory, but all for the glory of God, and the temporal and eternal well being of man, this adaptation may be secured without compromising truth and justice, or hindering the progress of that righteousness, whose end is peace on earth and joy in heaven.'

DOCTRINAL PREACHING.

'During the years in which I have preached to you from this desk, there has been much theological dispute, and no small stir among the different sects into which the people of the United States are divided. It has been my practice, as you will bear me witness, not to introduce, in my public discourse, the direct topics of controversy, or at least, I have not, in general, explained and enforced the doctrines and duties of Christianity, in what is commonly termed a controversial way. Except for a short season, when as I supposed, I had good and sufficient reasons, I have not departed from this course. Circumstances have not seemed to me to require it. Incidental references to errors of opinions, and attempts to refute them have frequently been made. It is difficult, and perhaps impossible to defend what one believes to be the truth without indirectly bringing to view the errors which oppose it. But this may be done, and ever should be done without the use of censorious epithets, or the impugning of motives. It has been my aim to preach in such a manner as to promote piety in the heart and purity in the life, rather than to impart skill in using the weapons of controversy. The tendency of controversial preaching is to make men think more of others' faults than of their own sins, or to think how correct their own faith is and how false that of their neighbors.—And the danger is that they will neglect the correction of their own errors, and spend their strength in attempts to correct the opinions of others, or be led to set a higher value upon a correct, speculative faith, than upon a holy temper and conduct. Controversy, therefore, on those topics which separate the followers of Christ, though it may, at times, be profitable, should not be touched inconsiderately, nor handled carelessly.

SABBATH SCHOOL.

Of the Sabbath School, which has been established now nearly twenty three years, and which now numbers upwards of *one hundred and fifty pupils*, he says:—

'In examining the record of the Sabbath School, kept during its first season, I have been forcibly struck with the fact, that out of one hundred and twenty scholars in the school of that year, only twenty-six still have their residence in this town. It is known that eighteen have died. One hundred and eight, therefore, are still living, yet eighty-two of them live in other places. The circumstances of the times during the last fifteen years have [illegible] the agricultural towns [illegible] emigration from most of ially those situated like ours, at a distance from markets, and at some seasons of the year difficult of access. Ours is not a singular case of a diminishing population. It is true the number of inhabitants here is nearly two hundred less, and the number of children in the common schools quite one hundred less than they were twenty-five, or even twenty years ago; still as a religious society, prizing the institutions of the gospel, and united for improvement in divine knowledge and for progress in Christian virtue, we have no reason to despond. Let us faithfully improve our means. Removed as we are from the great marts of business, and from the temptations which pervade and surround them, we may the more confidently rely upon the success of our efforts. Let us strive so to educate the young that they may be well established in Christian principles and in habits of Christian practice; then, though they may leave the place of their nativity and their youth, and seek new homes, they will not forget the friends they have left on the bleak hills, nor the lessons they have learned under our tuition—they will be honored in their stations, do good in their day and generation, die in the faith, and with a glad welcome meet us in the mansions of our Father in heaven.'

DR. DEWEY'S SERMON IN WASHINGTON.

A correspondent of the New York Express gives a glowing account of a Sermon of Rev. Dr. Dewey, on the 22d ult. at the Capitol in Washington. He says:—

A Sermon not inappropriate to the day, and one of the most heart-searching and heart-touching I have ever heard, was delivered in the Hall of the House of Representatives, by Rev. Dr. DEWEY, of New York. The Hall was crowded to overflowing, and every avenue of approach to the floor, in the galleries, aisles, reporters' desk, was crowded. The Hall of the House has rarely been filled with so intellectual, numerous, or brilliant an audience,—nearly all the distinguished men now at the seat of Goverment being present. The story of David and Uriah was the subject of the sermon, and the text the pungent one told in the twelfth chapter of the book of Samuel.

"And David said unto Nathan, as the Lord liveth, the man that hath done this thing shall surely die."

. . . . . "And Nathan said unto David, Thou art the man.

From this story a lesson was drawn, appropriate to the place and the occasion. To many present, the opportunity was the first which had ever presented itself of hearing Dr. Dewey. His sermon was practical enough to remove the doubts of the most skeptical, and Christian enough to satisfy all who love good principles more than sectarian creeds. I send you for publication the closing paragraphs of the sermon, and not only for the reason that it embodied a just estimate of the virtues of the father of his country, but for the reason that it embodies in a few words, a just criticism of the work of art that adorns the grounds of the Capitol, and which exhibits Washington in the loftiest position of moral greatness. I allude to Greenough's statue of Washington, which has been so much abused, because it has not pictured forth Washington upon a prancing steed, on the field battle, or amidst the bustle and cares of State. The true ideal of Washington enters so necessarily into the estimation of his character, that an attempt to embody it forth, and to perpetuate it for all time, is much more worthy of public condemnation, than of the general censure which Greenough's work has received.

We quote the following:

"There was once a man who stood in the loftiest seat of power and did not fall. Hallowed for all time be this anniversary of his birth. I cannot let this day pass, and in this place, without an allusion to his memory. Nor is it by any forced construction that I connect its example with the theme of my present discourse. For, much as has been said of the peculiar traits of his character, I do not know that any thing more marked it than the discrimination upon which I have now been insisting. Our Washington was one of the few great men in the world, in whom the better sentiments were wrought into established and governing principles. This was emphatically his greatness. He was not among the greatest in intellect, in genius; but he was great in this, that his whole character was based upon steadfast and inflexible principle. I mark this trait in all his writings. I see everywhere how all that there was of feeling and enthusiasm in his mind was tamed down to the sedateness and strength of principle. I see in his whole life the same concentration of everything to the one point of duty. Duty, principle, was the pole-star that guided him through the troubled and trying scenes of his life. It is this which the sculptor has set forth, when he represents the victorious chief, with one hand surrendering to his country the sheathed sword, the emblem at once of command and of power, and with the other pointing to heaven, in token of humble and solemn gratitude and allegiance to the Power Supreme.

"And this *was*—the sphere in which he moved—it *was* greatness. It was a greatness of which many who are called great, are utterly incapable. It was a greatness which no man in similar circumstances ever exhibited. As Cæsar grasping at the sceptre of empire, an Alexander sweeping the skirts of Asia with his hosts, a Napoleon or a Cromwell vaulting, when occasion served, to the seat of arbitrary power—what were those examples of miscalled greatness, to the sublime and Christian heroism of our Washington!

"This my friends is greatness for every man. This demands a resolution, an energy, a nobleness, to be seen nowhere else. To adjure all ease, all softness, all indulgence, all ambition at the solemn behest of charity, to bring to an end this eternal contradiction between our ideal and our practice, through the great regeneration. from passive sentiment to resolved and active principle; this, in every walk, individual, social, political, in every career of communities, or nations, is the only path to unfading glory on earth, and to eternal bliss in heaven.' E. B.

NOTICE OF A 'LETTER FROM A GENTLEMAN IN BOSTON TO A UNITARIAN MINISTER.'

In the letter of Mr. Tappan, published in the Register of the 28th ult.., he speaks of *some* of the 'Instrumentalities, which, (in 1827) caused him to pause in his career as a Unitarian.' This allusion, together with the characteristic tone of the whole letter, reminds us at once and very forcibly of another letter, vindicatory and recriminative, published by that gentleman, in this city in the winter of 1828,—entitled 'A letter from a gentleman in Boston to a Unitarian minister.' There runs through that letter the same tone of self satisfaction, the same assumption as to the excellent graces and divine approval of the body of Christians with whom he acts, and the same authoritative, off-hand and confident judgment of the sad spiritual state of those from whom he differs, as is manifested in the last letter.

This reference, to Mr. Tappan's letter of 1828, is made, introductory to the republication of a notice of it from the pen of the late Rev. Christian Register, and published Feb. 9th, 1828. To our minds time has not taken from Dr. Channing's article, any of its truth or pungency; and though parts of it have no relevancy to the present case, yet, as a rebuke of the tone and spirit of the last letter, it seems to us as decisive now, as it was eighteen years ago of the first.

NOTICE OF 'A LETTER TO A UNITARIAN MINISTER.'

[From the Christian Register Feb. 9, 1828.]

MR. EDITOR:

In common with many Christians, I have been grieved by a "Letter from a gentleman in Boston to a Unitarian minister." What! must religion run perpetually into personalities! Must sects be for ever provoked to make odious comparisons between one and another! Cannot a new convert pass quietly into the ranks of a different party, and wait, at least, for the excitement of such a change to subside, before he begins to burn incense to his new friends, and to disparage his old ones!

What excuse has this gentleman for his precipitate entrance into the field of the theological warfare! Did his own character seem to him to need vindication! He certainly ought to have known, that by this act he invited the scrutiny of a jealous community, and almost necessarily exposed himself to severity of remark. When an individual comes forward with offensive comparisons between respectable bodies of men, the question is naturally and necessarily asked, Who is this public censor! What claims has he to his office! Has he the authority which long-established reputation, mature years, a calm and deliberate judgment, a signal superiority to all interested and inferior motives, can alone confer! And is it wise for most men to challenge such inquisition! Does a man, just emerged, as he thinks, from a serious error, show his wisdom in thus thrusting himself on public notice! If ever there is a season for modest quiet, it is when a man is passing through a great change of views and feeling; when the gloss of novelty is not worn off from the doctrines he has just espoused; when he cannot judge of their permanent influence, and when, according to his own account, he has just detected his own fallibility, and found that for years he has gone astray. We do grieve that this gentleman has not learned a better method of self-vindication, if any were needed.

Will his publication be defended by his desire to do justice to the party which he has joined, and which is suffering from the misapprehension of Unitarians! How much better would he have served them, by silence! What will be the effect of his comparison, but to excite counter-comparisons! Does he not know, that however pure may be the Exclusive sect, which he has joined, it has still some spots; and that these are the more likely to be exaggerated by the contrast which he has drawn. Does he not know that such transactions as the New Lebanon Convention may be referred to, a meeting which stands alone in our ecclesiastical history, and which could not have taken place perhaps among any other body of Christians! Should he not have considered, when he was enlarging on the superiority of the Calvanists in prayers, sabbath-keeping, missions, and money-giving, that he was provoking some to trace a resemblence between his friends and the ancient Pharisees, who were known by their long prayers and disfigured faces; by their sabbatical strictness and their indignation against Jesus, as a sabbath breaker; by their censures on the lightness of his manners, as if he were a winebiber and a friend of sinners; by their blowing a trumpet when they gave alms; by their compassing sea and land to make proselytes; by their pretentions to superior sanctity; by saying to others "Stand off, we are holier than you." Far be it from me, to call this class of Christians, Pharisees; for among them are those I truly honor. I wish only to show how easily this writer's remarks may be retorted. Is he so ignorant of human nature as not to know, that it is the tendency of his language to

expose his new friends to that unkind inspection, which construes motives unfavorably, and detects and enlarges human infirmities! I hardly know a worse office which a Christian can do to his brethren, than to awaken a spirit of invidious comparison. Sects are prone enough to exalt themselves; and one of the surest marks of Christian virtue in a denomination, is to struggle against this form of pride, to open their eyes on their own faults, and on the virtue of their opponents.

The testimony of an individual, as to the comparative excellence of sects, must derive all its weight from his character; and it is not enough, that he should have good principles, but that he should have sagacity to discriminate between the show and reality of sanctity, that he should have justness and delicacy of moral perception; and that he should have that kind of character which draws forth what is devout and elevated in his associates. The opinion of the writer of the 'Letter,' ought to pass for nothing except with those who have an opportunity to estimate his personal worth, and the circumstances under which his judgment has been formed. For such he needed not to have recourse to the press. Why did he publish it? To influence those chiefly, who cannot judge of his claims to confidence,—to influence strangers and the ignorant.

The argument drawn in favor of opinions from the superior virtue of those who hold them, requires to be managed with great care. It may be pressed into the service of the most hostile doctrines. The truth is, that, generally speaking, any striking virtue in a sect depends much more on outward circumstances, or outward discipline, than on its *peculiar* opinions. Hence the same sect exhibits different characters at different times. A rich and prosperous denomination naturally becomes corrupt. The same men in difficult and perilous times might be martyrs. What different influences did Christianity exert, before and after its elevation to the Imperial throne! We should indeed be greatly perplexed, if we were to take, as our rule of faith, the degree of virtue discovered by different parties. What denomination has been purer in life than the Quakers? Shall we therefore adopt their great peculiarity, the doctrine of immediate and sensible inspiration? What sect ever discovered such heroic zeal in missions, as the Jesuits? Shall we therefore enrol ourselves in that odious fraternity? Where was brighter virtue than in Fenelon? And shall we therefore become Mystics? The power of circumstances on the character of sects is seen remarkably in the history of the Puritans. What a different race were they when they were persecuted, from what they became after their triumphs in the civil war of England.

It is very possible to err in our judgment of sects, through our loose and incorrect ideas of virtue and piety. Many imagine much holiness to exist where much excitemet is produced. But the nature of this excitement is the great thing to be considered. It is no proof of the truth or goodness of opinions that they move men strongly. They may owe that power to the very mixture of degrading errors, through which they come in contact with gross, undisciplined, timid, or superstitious minds. They may lay strong restraints of fear on human excesses, and yet essentially debase the character. On the other hand, opinions may seem far less efficient for a time, on account of their very purity and refinement and elevation. Like other great causes, which are destined to produce noble and permanent effects, they work more slowly. Opinions of a generous nature, which appeal to the reason and higher affections, which treat with respect man's freedom and moral powers, which are too sublime and celestial to avail themselves of violence, compulsion, and earthly means of influence, such opinions must not be expected to sweep away communities like a torrent, or to put forth at once the infinite power which they are ultimately to display.

We ought to be too wise to be swayed in our judgment of sects, by their movements at particular times, or under particular circumstances. The same class of people, holding the same doctrines without the slightest change, will put on very different aspects in different conditions. The Catholic religion, it is well known, has, in its absurdities, in the midst of Protestant communities. A sect, in whose bosom a proselyting spirit happens to spring up, may put forth an activity which before seemed foreign to it, and will naturally seek to recommend itself by virtues which the progress of society has brought into repute. Thus in an age like the present when philantrophy has obtained honors never given to it before, we must expect to see denominations, which a few centuries ago would have used the stake, making use of the milder and holier weapon of charitable exertion. The history of Calvinism may illustrate our remarks on the power of circumstances in giving character to sects. Calvinism a few years ago had no Board of foreign missions, no auxiliary societies, no cent societies, no concerts of prayer, nothing of the machinery with which it is now so busily working. These are recent things, to be explained by causes lying deep in the present singular state of the world. How absurd then is it to cite these as proofs, that Calvinism is true. If such be the proofs, then Calvinism has grown true within forty or fifty years, and perhaps Unitarianism will grow equally true, if the same space of time be given it. There are some remarkable circumstances attending the growth of that munificent spirit in behalf of religion which is now proclaimed as a proof of Calvinism. Where has this spirit broken out most favorably? In New England. Calvinism at the south has until very recently been exceedingly close-handed. In the next place, in what part of New England has it manifested itself most conspicuously? Has it burst forth most gloriously in Connecticut? Connecticut is the very focus of Calvinism. And has that state been distinguished by munificence; Is it not true, that in Massachusetts, the seat of liberal opinions in religion, Calvinism has opened its hand and heart most freely? Has not Massachusetts given to a considerable degree the impulse which is now felt through the country? Is it not to the generous spirit which a purer faith has awakened here, that we may trace, in a measure, the munificence of those who have risen up against that faith? This topic might easily be extended But enough has been said to guard us against confounding the influence of circumstances with the influence of opinions.

I judge of the tendency of opinions from opinions themselves, rather than from narrow observation on those who hold them, and whose characters are probably swayed much more by circumstances, than by *peculiarities* of faith. I want no observation to teach me, that dishonorable views of God are unfriendly to piety. I want no observation to teach me what confidence is due to our author's judgment, after learning from him two of the doctrines which seem to him especially favorable to practical religion. These are, the doctrines of *man's natural* and *radical depravity*, and of *God's inflicting never-ending* punishment and misery on beings so unhappily constituted. These horrible opinions speak for themselves. To hear these dogmas seriously advanced as fitted to promote love to God and universal benevolence, is almost as amazing as it would be to hear of the humanizing influences of the worship of Moloch.

As a Unitarian, I have no unfriendly feeling towards the writer of the Letter. He has certainly told some truths about our deficiencies. I hope we shall seek our revenge, not by throwing back reproach on our adversaries, but by growing better. It is no excuse for us that other Christians may, on the whole, be as deficient as ourselves. We shall do well to look to them for incitements to virtue, not for self justification in criminal neglect. I know no Unitarian, who does not feel, that as a body we are not faithful to the glorious light, the celestial wisdom, which we hold. Let censure from abroad give new power to conscience. We need reformation, and let us count even an enemy a friend, who provokes us to a more consistent and holy life.

Let it not be said, that, by admitting the justice of some of the writer's charges against Unitarians, and by thus implying, that our opponents may be better than ourselves, I am false to my principles, or am giving up their truth. What! Is it one of the marks of the true faith, to arrogate superiority! Does a sect seal its own condemnation, by acknowledging its deficiencies,! Are high prentension and uncharitableness the badges of the true church! Is even real inferiority of goodness a sure sign of error! The knowledge, that another sect surpasses my own in Christian practice, would not in the least shake my peculiar faith. I have read enough of human history, and seen enough of human nature, to know, that individuals and bodies of men, may, through various circumstances, hold more truth than others, without possessing greater goodness. The sanctifying tendencies of truth may in many ways, be obstructed. There is often a melancholy disproportion between light and virtue. I say not this to frame a shelter for Unitarianism, for I see among Unitarians bright examples of the Christian character. My purpose is, to show, that a sect is not bound to prove itself superior to every other in piety and virtue, in order to maintain the truth of its opinions. I trust that Unitarians will give a practical assent to these views. I trust, that they have too noble a spirit, and too much self-respect, to think of establishing their faith, by trumpeting their own excellence, or by denying or obscuring that of their fellow Christians.

I have abstained in this communication from remarks on the character and state of mind discovered by the writer of this letter, because I take no pleasure in such expositions, and still more because I cannot bear that religion should be turned into a personal quarrel, and that men's minds should be diverted from the discussion of great principles, to the comparatively insignificant question of an individual's motives. A subject so vast, sublime, and generous as religion ought to be approached with reverence, and examined with a serene, humble and benignant spirit. To mix it up with irritating topics of the day, with personal dislikes, with individual frailties, with invective, and bitter retorts, is to do it unspeakable injury Besides, the heart of our neighbor is very partially known to us, and unfavorable appearances may cover real, conscientious, and a prevalent regard to duty. Away with personalities from religion. Let us look at this great subject by itself. How infinitely insignificant in comparison is the individual, be he good or bad, the leader or follower of a sect.

CHRISTIAN REGISTER.

BOSTON, MARCH 14, 1846.

IS THIS THE SPIRIT OF THE BAPTISTS?

The following extraordinary article, in the Christian Watchman of March 6th, is a reply to an enquiry we addressd to it. We print it entire because we think our readers, and especially those interested in the College, ought to know the spirit that is allowed to express itself in that paper. It is entirely different from what we have understood and represented to be its tone and temper heretofore. If we have been under a mistaken impression, and have communicated it to our readers, we desire to have the matter set right. We therefore insert, in our columns, the article from the Watchman. If the Baptists of this Commonwealth can approve the spirit of this article, and the terms and illustrations in which that spirit is set forth, we shall be, but most reluctantly, compelled to acknowledge that we have heretofore wholly misunderstood them. The first part of it, as will be perceived, is the Watchman's quotation of our remarks in a former Register.

THE RIGHTS OF UNITARIANS.

The last Baptist Watchman says, in reference to Harvard College, 'we regard the claims of the Orthodox to exclusive control, to be quite as valid as those of the Unitarians, if NOT A LITTE MORE SO.'

The Unitarians have *possession*, which has they have contributed A GREATER AMOUNT than any or all others to the funds of the institution. They have no other college, while the Orthodox have many—they are, in their social, moral, literary and scientific position, as worthy of a college, and as able and as ready to sustain one, as any denomination—they have administered the College irreproachably—they are as likely as any sect to administer it upon liberal principles, and for the public good—they represent, in the great body of Anti-Trinitarians and Anti-Calvinists of every name, a larger portion of the people of the Commonwealth than do the Orthodox Congregationalists. In view of all these considerations, we respectfully demand of the Baptist Watchman the grounds, on which he rests the opinion he has indicated, that supposing the college must remain under the exclusive control of one or the other, it ought to be taken from the Unitarians, and given to the Orthodox. [Christian Register.

After quoting the above, in the last week's paper, the Watchman proceeds with the following comments.

The 'Baptist Watchman' is always ready to give reasons for any opinion it may express. And it has several things to say in reference to the above article.

4. 'The Unitarians have *possession*.' Yes, the Unitarians have possession. And they act as though they understood that 'possession is nine points in the law;'—we had well nigh added, in the gospel too. He who gets possession of a thing, always has the advantage of others, for a time.

2. But this possession 'has come to them in the course of Providence.' So have revolutions, robberies, and burglaries come in the course of Providence. But what then?

3. 'They have contributed a greater amount than all others to its funds.' We question this, and call for the proof.

4. 'They have no other college.' Then let them found one, and endow it—honestly, like other sects, and let it be separate from the State.

5. 'They are worthy of a college' of their own founding and endowing, of course—of just as good an one as they can make.

6. 'They have administered the college irreproachably,' if a strictly and exclusively sectarian administration is irreproachable. But if a 'liberal' administration of a college is commendable, and a sectarian administration reprehensible, then the administration of Unitarians is very reproachable.

7. 'They are as likely as any sect, to administer it upon liberal principles.' 'I know of no way,' says Patrick Henry, 'of judging of the future, but by the past.'

8. 'They represent—a larger portion of the people of this Commonwealth than do the Orthodox Congregationalists.' So they say, and so they have often said. By which we suppose they mean that the unconverted and irreligious part of the people like them, and their principles, better than the Orthodox. But 'that which is highly esteemed among men, is abomination in the sight of God,' says the Great Teacher.

9. Finally, for it seems we too have just 'nine points,' we come to the Unitarian Register's 'demand.' In regard to this, it is only necessary to say, that though the college was founded by the Commonwealth, yet it was under the auspices of those who would now be called Orthodox—as such it was endowed, both by individuals and by the State, and as such it was administered for near two centuries, before such a sect as Unitarians were known in this country. Now to us it is very plain, that if the Orthodox, when they had 'possession' could have had sufficient insight into the hearts of their professed brethren, to have known, or foreseen who would repudiate Orthodoxy, they would have left them off from the Board of Overseers, and from the Corporation, and been in actual 'possession' themselves, to this day. If such had been the fortunes of the college, we respectfully ask the Unitarian Register whether, in his opinion, it would be just to take the college from them now, and give it to Unitarians, on the supposition that the circumstances and relations of the two denominations were in all other respects precisely as they now are? Would such a thing be thought of? Every body knows it would not.

We are then forced to come back to the Unitarian Register's starting point—*possession*. It is possession, and possession only, which gives to Unitarians the right of the exclusive control of Harvard College. It is a right founded on might. *We have got it.* A frisky horse, the property of several owners, say of A, B, C and D, broke from C's stable, ran to A, who caught and mounted him, and is now in *possession* of him, providentially too; and one man in possession of a horse may distance half a dozen footmen. A now insists that he keeps him well fed, and that he can manage him as well as any one else; and he now insists that B, C and D shall go afoot. This is about the state of the case; but it may not be wise for the rider to prance about too proudly, for the pony that has thrown one rider, may topple off another, especially if he is inexperienced and giddy. Whether it is more honorable to retain undivided possession of his back than to harness him to the carryall, so that all his rightful owners can ride, is a question about which people will form opinions—whether it is more *safe*, in the long run, is a question of some importance for the rider.

From this mingling of parable and plain discourse, we leave our friend of the Unitarian Register to sift out the reasons why 'we regard the claime of the Orthodox to exclusive control to be quite *as valid* as that of the Unitarians, if not a little more so.'

We have now a serious matter to present to the *conscience* of the editor of the Unitarian Register. Last summer he charged us with joining a conspiracy to take the college from the Unitarians and give it to the Orthodox. We promptly and unequivocally denied it. Three weeks ago he renewed the charge, and we again denied it, adding that if it were made again, we would hold him responsible for a willful misrepresentation. Yet he has not retracted the charge in his paper, and many intelligent Unitarians are now under the impression that those charges are true.

Another fact is very singular, to say the least. Three weeks ago he said that we had been engaged in a movement which every body knew was designed to take the college from the Unitarians, and give it to the Orthodox. Last week, in an article respecting the discussion between President Quincy and Mr. Walley, speaking of the declaration of the latter, 'that it had never been his design to secure the college to the Orthodox, but, in good faith, to throw it open to all sects,' the editor of the Register adds, 'This is the ground taken, honestly, no doubt, by the Baptist Watchman, and other Orthodox papers.' From this casual expression it would seem that he had in reality always so understood our views. Yet in his next paper but one before that, he explicitly declared, that we had been engaged in an attempt to give the college entirely to the Orthodox, and that we were still keeping up the effort, long after the Orthodox had left the field.

We respectfully call upon the editor of the Unitarian Register to set this matter right.

In reply to the substance of the foregoing, we have only to repeat that during the single administration of President Kirkland, while the College was under the control of Unitarians, and, if possible, more opposed and assailed by the Orthodox than at present, sums considerably larger in the aggregate than half of its whole estimated property were bestowed upon it—of course either by Unitarians or such as regarded with favor their possession and administration of it. If to these be added what it has received since, and previous to, the Presidency of Dr. Kirkland from liberal and Unitarian sources, our statement will be made good. It is manifest, that if the bestowment and acceptance of grants and benefactions creates, in any way or to any extent, a right of control, it is perfectly immaterial, whether those grants and benefactions were of early or of recent date.

The editor of the Watchman appears to have been roused to a high pitch of excitement, partaking of the character almost of resentment, as of a personal injury, because, when last speaking of the subject, we stated that he took the ground 'honestly, no doubt,' that in his recent movements against the College his object was not so much to get it away from one sect and give it to another, as to distribute the offices of its government among all sects, of every name and nature. We frankly acknowledge that we were very slow to open our mind to a realizing conviction that the 'exclusive sects' could be in earnest or understand what they were saying when they took up, in a popular election, phrases and expressions, which can only be reduced to practice by adopting the model of STEPHEN GIRARD, and obliterating every vestige of religion from the organization of the College. But when Mr. Walley uttered his public and solemn avowal in the Board of Overseers, and the Watchman reiterated the doctrine, we feel bound in charity and in courtesy to admit that they were honest, and in earnest in their protestation. If because we made the admission the Watchman, considers us as having wronged him, all that can be done is to wrong him no more.

We have only, in conclusion, to say, that good citizens of the Commonwealth ought not to desire, because a College is 'a child of the State,' to put it upon any other than THE VERY BEST POSSIBLE FOOTING, and to express the hope that our Orthodox and Baptists friends will lose no time, in proving the sincerity and the integrity of their protestations by throwing all their Colleges open to all sects, by calling men of all denominations equally to their offices, so that no one sect may retain a predominating influence in their government and instruction.

MOUNT LEBANON.

A deep interest has been felt, for some years past in our community, in the state of religious affairs in that portion of Syria called Mount Lebanon. It is known to many of our readers, probably, that Missions have been established there, by the American Board, by English Episcopalians, and by Catholics, and that their operations have been recently interrupted by contentions among the different sects called Druses and Maronites, growing out of their prejudices and jealousies, fomented perhaps by bigoted leaders, and possibly by other interested persons. Their contentions, it seems, have finally terminated in a bloody civil war, the enormities of which were some time spread before us in the secular papers.

This state of things led to an interference of the Sublime Porte, who sent a commissioner called Chekeeb Effendi, for the pacification of Mount Lebanon. The plan proposed for effecting this, was the disarming of the mountaineers. To ensure safety to foreign residents, in case his operations should be resisted, the commissioner ordered every Frank, or foreign resident, without exception, to leave the mountains in ten days.

In consequence of this order, the Jesuits were compelled to leave their schools, and the American Missionaries their station at Abeih, where they had taken up their permanent residence. We are informed, that the tenth day found them all in Beiroot, where their schools are still open to their operations untouched by these changes. What has been the further progress of this attempt at pacification, or what is to be the eventual state of things, in this distracted country, is yet to be learnt.

As to the true and real causes of the enmities and bloody contentions of these once Christian mountaineers, we have been unable satisfactorily to learn. Some reports, however, have been circulated, which, for the honor of our Common Christianity, we devoutly hope are not true,—that the difficulties have, to some extent, grown out of jealousies and ill will among the missionaries of different sects, who all went there, with the avowed purpose of helping and not of impairing or hindering the spirit and influence of whatever of Christianity the mountaineers already possessed, and of bringing them back to the loving and heavenly spirit of their common Master, and to the purity of character which his Gospel demands.

If instead of this, it be true, that through the jealousies of bigotry of any so commissioned, a spirit, not of love, but of enmity has been engendered, resulting in war, rapine and murder, what an awful responsibility rests on the guilty party! In which of the sects, if in one more than another, this guilt may be found, we know not; and we sincerely hope that the whole suggestion is unfounded. A slander, if it be one of so important bearings is worthy of investigation. Is there no one who can give us the facts, and either bring the merited disgrace on the guilty, or clear the skirts of all from so horrible an imputation!

MR. WALLEY AND HARVARD COLLEGE.

In publishing, in our paper of last week, Mr. Walley's letter, we left it to speak for itself. We now refer to it to express our high satisfaction with its tone and tenor. While he, as a true and faithful son of the College, expresses a reluctance to a continuation of the discussion, we entirely sympathise with him in that feeling, and in dropping the matter, would only remark that if a practicable mode could be devised of accomplishing his favorite object, without driving religion out of doors at the College, or making that institution the occasion of an annual scramble among all the sects in the Commonwealth for what they might respectively claim to be their relative rights to seats in the elective as well as the permanent portion of the Board of Overseers, we should rejoice in adopting it as much as Mr. Walley could. It is what, above all things, we desire, to see Christians, of all professions, sitting together as brethren, united in love and charity; but the thing most of all to be dreaded, particularly we should think by statesmen of Mr. Walley's school, is to have questions of sectarian relative claims to office thrown into our annual elections, to imbitter the strife of parties, to multiply the means of misleading the popular sentiments, and to provide inexhaustible capital for profligate demagogues, hypocritical pretenders and corrupting intriguers.

CHURCH EXTENSION.

This is a subject which has recently occupied the attention, more or less, of the various religious denominations. Among the members of our own denomination a very considerable amount has been contributed within a few years past, for the commendable purpose of aiding public societies in the erection or completion of places of worship. Those who have given have done it on the principle and deep conviction now generally prevalent, 'that in almost all portions of our country, and more especially in our new States, the *growth* and *permanent establishment* of churches, depend essentially on their having convenient houses, in which to assemble for the worship of God.'

The light in which that subject is received by other Christians appears from the fact, that in the Presbyterian order, a special committee has been recently appointed on 'Church Extension.' During the period from May to Dec. last, aid was given by them,—not large, indeed—but some aid, in the erection of more than thirty new churches. A most commendable appropriation, if it be made as consistency demands it should be, with the sincere purpose of extending the best practical influences of the Gospel.

Let *us also*, continue to do *our* part, in that portion of the spiritual vineyard which is open to us. Let us not restrain our hand, or grow weary in so good a work; a work, which in connection with the kindred one of aiding in the education and training of religious teachers, yields to no other in the importance of its moral bearings and influence.

THE BIBLE SOCIETY QUESTION.

In the last Register we gave an account of a schism which took place in 1837 among the supporters of the American Bible Society, by the withdrawal of the Baptists; and also of the present endeavors of the Baptists to obtain of the New York Legislature a Charter for the new Society, under the title of 'The American and Foreign Bible Socity.' These applications have been opposed in the Legislature, on the ground that the title is not sufficiently definite; that it does not make known that the Society is supported only by immersionists, and conducted conformably to their principles. The New York (Baptist) Recorder admits the fact, but says:—

'The fact that the supporters are 'immersionists,' can by no possibility be made a proof of sectarianism. Though 'immersionists,' they have established a Society on a principle broad enough to embrace all consistent Protestants.'

To this the New York Observer replies very justly as we think.

'We do not comprehend this reasoning. The new Society will not print a *Bible* 'on a principle broad enough to satisfy all consistent Protestants.' They cannot do it. It would not satisfy one Protestant out of ten to have a Bible printed in which the word *baptize* is translated *plunge*. And what force or propriety is there in speaking of a *broad* platform and a narrow Bible. Here is a Society pledged 'before God and the world' to manufacture a version of the Bible which can be used only by Christians of Baptist sentiment, and yet it claims to be established on a 'principle broad enough to embrace all *consistent* Protestants.' We confess that this is an assumption almost too broad for that charity that endureth all things. Are not *we* consistent Protestants? But we do not believe that a Bible that reads 'He that believeth and is *immersed* shall be saved,' teaches the mind of the Holy Spirit, and so believing we cannot agree to the position now taken that such a Bible is not *sectarian*.'

'Again, after showing, conclusively, to our minds, that the affairs of the Society are managed in conformity to the peculiarities of the Baptist denomination, the Observer proceeds to say:—

'If the wishes of the denomination, regulate the distribution of the funds, why not put the name of the denomination or some other distinctive mark upon the Society and its books.

We wish it to be distinctly understood that we do not object to the new Society being chartered. It has as good a right to a charter, and to all legal facilities for business, as any other. But we hold to the opinion that as the Society makes translations which are acceptable to none but Baptists, and which no other Christian can read with acceptance, and which a very large majority of Christians would not permit to be used in their families if they were so made in the English tongue, certainly it is becoming that the nature of the translation should be indicated. And when the Society is incorporated by the State, it should be under such a name as shall not mislead any individual, whether contributor or reader.

Let these facts be duly considered by the Legislature. The evidence is abundant and conclusive that the new Society is exclusively the property of those who hold to *immersion* as baptism, and that they teach men so. While it is equally clear that the name under which a charter is sought does not define the Society, but does lead to confusion in business, to the danger of losing funds bequeathed, and thus to such an interference with a Society previously chartered as to render it expedient that some other name should be given it.

PROGRESS OF INTELLIGENCE IN INDIA.

The intellectual and moral condition of so vast a population as that inhabiting the peninsulas of India, its fruitful interior, and islands, cannot long be a subject of indifference to any Christian people. That there has been a great advancement of mind, all over India, during thirty years past, and more particularly in parts brought most in connection with a European or American population, there can be but little doubt. Observation of events in those regions, for the greater part of that period, has led us to expect it. We were, however, not a little surprised by the following statement of Rev. Dr. Judson, the Burmese Missionary, made by him, recently at Richmond. It was in a reply to some remarks that had been addressed to him there, in regard to the subject of his connection with missions, and particularly with the mission in Burmah. He said:—

'When I commenced my labors in India, there was not an individual beyond the Ganges that had any idea of a God. Now, in all those extensive regions, the people believe in one Supreme Intelligence.'

That a revolution in the entire sentiments of many millions, should have taken place in the short space of *thirty* years, is one of the most extraordinary occurrences of any age. We cannot but desire an explanation of the extent of his meaning;—whether this change extends to the masses, and what is the practical effect of advancing light on the character of the population generally.

But, whatever the past may have been, there can be no question that the improvement of the next thirty years will be beyond all comparison greater. Bishop Wilson, who has spent some twelve or fourteen years in India, and whose qualifications and opportunity have enabled him to form a just opinion, speaks thus in a late communication, respecting the progress of intelligence there, and the prospects of a wider and more rapid diffusion of the blessings of civilization and Christianity.

'I may truly say, that the fields in India are 'white already for the harvest.' Nothing has, I believe, been seen like it since the days of the apostolic Schwartz, and perhaps not then, nor anything approaching it. An outburst of the native mind seems at hand. The diffusion of education, the striking benefits of European medical science, the openings of an exhaustless commerce on all hands, the scarcely ascertained riches of the soil, the extent and magnificence of the rivers and mines, the superb harbors indenting its almost interminable coasts, the rapid increase of settlers from Great Britain and America, the security of person and property, the unsullied purity of our jurisprudence, the number of offices thrown open to native merit, the railroads contemplated and almost begun, and the incredible rapidity of communication by steam, uniting the whole world, as it were, into one vast family, are bringing on a crisis in the native mind most favorable to the introduction of Christianity.'

WHICH IS THE TRUE ORTHODOXY?

The Watchman and Observer, an Orthodox paper of Richmond, Virginia, shows up to its readers the Orthodoxy of the New Englander of New Heaven and the New England Puritan of Boston, in the following manner. The Richmond editor says:—

'The editor of the New Englander in attempting to explain his article in relation to the past 'Unitarian Controversy,' says, his 'mind was on Philosophical speculations, which were held extensively when that controversy began, and some of which are held now—but which have been so far exposed and renounced, that it may be hoped Unitarians will not continue to impute them to us. Instance the triangular dogma of imputation—the dogma that the volitions of men good and bad, are all the product of divine efficiency—the dogma that there is something sinful in man before actual sin, for which he deserves damnation—the dogma that sin is the necessary means of the greatest good.'

To which the Puritan replies. 'We have here, as we are compelled to view it, a caricature of several orthodox doctrines, and a thorough surrender of them. If we can understand the intent of the language, the truth which Paul expressed when he said, Abram believed God, and it was imputed to him for righteousness, is put in a '*triangle*,' and exposed and renounced. And also the truth which David expresses when he said, 'I was shapen in iniquity, and in sin did my mother conceive me,' and adds that if the editor of the New Englander 'wishes to treat with the Unitarians on the surrender of these and like doctrines, he will do well to include none in the treaty, but such as authorise him to treat for them.'

From these extracts we should judge (says the Richmond editor) that the difference is as wide between the orthodoxy of the New England represented by 'the Puritan,' and the New Haven School represented by the 'New Englander,' as between the latter and Unitarians.

WESTERN INDIANS.

The Choctaw Indians have for some years had among them an establishment for education, called a Classical Academy. This Institution was alluded to in a speech of Col. Pitchlyn, published in our paper of last week. We are informed that from experience of their inability to manage the school in the best manner, the council of the Choctaws have offered its suprervision, to the Presbyterian Board of Foreign Missions. The Board are to contribute $2000, and the National Council $8000 a year.

Some interesting facts, in regard to the present condition of the Choctaws will be found in our last week's paper.

MR. TAPPAN'S LETTER TO DR. JOHN WARE.

On the first page of this day's paper we refer briefly to the late letter of Mr. Tappan; and particularly to its great resemblance in its general tone, to the '*Letter to a Unitarian Minister*,' which he published in this city, in a pamphlet form, in 1828, at the time broke connection with his Unitarian friends. A letter which carried on its face most decisive marks of having been put forth with the purpose of gaining the confidence and favor of the body of Christians to which he had joined himself, by plentiful laudation of their excellencies, on the one hand, and on the other by bringing into disrepute, as far as he was able to do it, those whom he had left. Whatever may have been the real purpose of the letter, this was the inference likely to be drawn, and which was generally drawn in this community from the *character* of the letter.

More than one able and searching reply was made to the letter by gentlemen well known in this community. But, as a rebuke of its apparent purpose, its general character, and especially its reprehensible spirit, nothing was published, probably, which searched out the writer and laid him so fully and sensitively open to himself, as a critique upon it by late Rev. Dr. Channing, published in the Christian Register of Feb. 9, 1828. An article all the more severe in reality, for being *so* gentle and kind in its spirit, and free from severity of epithet. In a word, that instead of striking the offending party, it only furnished him the weapons, (through its power as a quickener of conscience,) by which, he not only might be induced but must be irresistibly necessitated to strike home upon himself. This article of Dr. Channing, we have thought it expedient to republish, and we have accordingly given it on the first page of this day's paper.

These statements we have made, to draw attention to the article on our first page, and also partly as an introduction to some remarks and extracts from documents in our possession, in regard to Mr. Tappan's late letter to Dr. John Ware. It was our purpose to have given these remarks and extracts in the present paper. But as neither our time or limits will admit of this, it is necessarily deferred till another week.

REPLY TO 'W. B. S.'

To the Editor of the Christian Register.

SIR,—I perceive in your paper of last week another communication from 'W. B. S.,' in which he more than intimates his purpose to show up the Baptist churches, as well as the editor of the Christian Watchman, most essentially. If this is to be done, I am unwilling to have the result delayed by the roundabout process of publishing my part of the discussion first in the Watchman, and then in the Register, and besides, if I must meet an antagonist I prefer it at close quarters, in an open field, face to face. As this is not a controversy of my seeking, but was opened in the columns of the Register, and as 'W. B. S.' now puts direct questions to me, individually, through its columns, it seems proper that *I* should reply directly through the same medium; which with your permission, Mr. Editor, I will now proceed to do.

It is, probably, pretty clear to your readers by this time, that 'W. B. S.' does not understand me. In his communication of last week he takes me to mean, 'that if a person believes the Bible to be the infallible word of God, he is not required, in order to become a member of that church, (a certain Baptist church,) to believe certain doctrines drawn from it, simply the deductions of men, and about which men have always differed, but that, on the contrary, he is at liberty to form whatever conclusions his judgment and conscience may dictate, however opposed to the doctrines of the church, and yet it be no obstacle to his admission to membership or fellowship of the church.'

If 'W. B. S.' really understood this to be my meaning, Mr. Editor, he is surely amazed; and I fear that nothing which I can write will restore him. Did he really suppose me to mean 'that if a person believes the Bible to be the infallible word of God, he is not required, in order to become a member of that church, to believe'—any thing which the Bible teaches, nor to practice any thing which it enjoins? Could he, or any one else suppose that such a preposterous idea of a church was ever entertained by me for a moment? Such a church would take in all the people in our country, except the few infidels, Jews, Mahommedans, and pagans, who are found among us. And yet this, monstrous as it is, is what 'W. B. S.' says he understood me to mean, for he well knows that no Baptists require persons to believe 'the deductions of men,' as a condition of church membership.

Or take the latter part of the above quotation from 'W. B. S.' of what he understands to be my meaning, viz:, that a candidate for church membership, is at liberty to entertain any opinions he pleases, 'however opposed to the doctrines of the church, and yet it be no obstacle to his admission to membership or fellowship of the church.' Did he suppose that Baptists hold such principles in the face of the Scriptures which command church members to 'be perfectly joined together in the same mind, and in the same judgment,' that 'all speak the same thing,' and which in the strongest manner forbid the teaching and believing of 'divers and strange doctrines?' Or could he for a moment suppose that I was representing Baptists as believing or practicing such absurdities as these?

After giving the above version of his construction of my views, he offers to demolish this man of straw of his own erecting by saying, 'I deny that these are the principles of the Baptists.' And, Mr. Editor, I DENY IT TOO. If 'W. B. S.' still insists that my language, in those articles in the Christian Watchman from which some extracts were copied into the Register, and which occasioned his remarks, is capable of such a construction as he has put upon it, the shortest way to settle the question to the satisfaction of your readers is, to quote the articles entire, without note or comment, and let them speak for themselves. I am willing to be judged by my own language, but not by the interpretations of 'W. B. S.'

This I suppose to be a sufficient reply to his article of last week. As to the questions at the close of his article, if he chooses to bring additional matters into the discussion it is optional with me to reply to them on not. He justly supposes, however, that I have 'nothing to conceal;' so I will proceed to answer his questions in the same way that the Great Teacher did on a similar occasion, viz: 'I will also ask you a question.' The questions of 'W. B. S.' are four in number, as follows:

1. 'Would a candidate who should openly avow his disbelief in the doctrine of the *Trinity* be admitted a member?'

Reply. What do you mean by 'the doctrine of the Trinity?' When this question is answered I shall be able to answer yours. And now this subject is up, permit me to ask in addition, what do you mean by saying that Jesus Christ is a Divine Being, yet denying that he is God?

2. 'Is it your private opinion that it would be proper to admit such a person?'

Reply. The answer to this is involved in the reply to the first question.

3. 'Would any one be admitted to the church without conforming to the right of baptism as you understand it, by immersion?

Repiy. The baptism of John, of Jesus Christ and of his Apostles; was it from heaven or of men?

4. Would a person who had adopted the doctrines of Emanuel Swedenborg be admitted as a member?'

Reply. Would such a person, if possessed of common sense, and a decent share of honesty, ask to be admitted as a member of a Baptist church?

These questions in reply are all questions of *fact*, and when 'W. B. S.' shall have furnished answers to them, I think the way will be prepared for very satisfactory answers to his questions. And I think too, that if he and others would take pains to inform themselves better in regard to the position of Baptists, they would find that their 'faith does not stand in the wisdom of men, but in the power of God.'

I must also correct 'W. B. S.' in his assertion that a 'creed,' or a 'confession of faith,' may, on the authority of Noah Webster, be called a 'form.' Neither dictionaries nor good usage support such an application of the word.

Yours respectfully,

THE EDITOR OF THE CHRISTIAN WATCHMAN.

For the Register.

BOOK AND PAMPHLET SOCIETY.

We ask attention to the notice of this Society in another column of this before. Their annual discourse is to be preached on (Sunday) evening, 15th inst,—tomorrow evening,—at the Church in Federal Street. On a similar occasion last year, an appropriate and excellent discourse was delivered, at the request of the Society, by the Rev. Mr. Huntington; but on account of the unfavorable state of the weather, it was heard by comparatively few persons. The Executive Committee have on this account, requested a repetition of it, at the present time. The Society before which it is to be delivered, though quiet in its operations, is an instrument of wide and permanent good. During the past year the calls made upon them have been numerous and pressing, from various portions of the country, especially from the West. Besides distributing large quantities of the tracts issued by the American Unitarian Association, and by individuals, they have distributed many copies of the entire works of Dr. Channing. Ware on the Formation of Christian Character, Peabody's sermon on Christian Doctrine, Mrs. S. B. Dana's Letters, and other valuable books. The field is wide and increasing and their funds limited and diminishing. For the purpose of awakening attention to the character and wants of the Society, its friends earnestly desire, that all who can, should come and listen to the plea of the preacher, on the duty, under the present aspect of the times, of making efforts for the wider diffusion of sound knowledge, as well as for giving greater efficacy to moral and religious truths.

NEW PUBLICATIONS.

We have received several publications which it was our purpose to have noticed in our paper of this week. But we have not had time to examine them, so as to speak of them with proper discrimination. We now merely give a list of them, and propose to refer again, to such as may seem worthy of notice.

BOOKS.

Letters on Palestine, or Sketches of Travel along the Eastern Shores of the Mediterranean. By Thomas Wells, published by B. B. Muzzey.

Thoughts of Blaise Paschal, Translated from the French, preceded by a sketch of his life: published by Allen, Morrell and Wardwell, of Andover, and M. H. Newman of New York.

Lectures to young Men, on various important subjects, by Henry Wood Beecher. Received from Saxton & Kelt—published by John P. Jewett & Co. of Salem.

Duties of Young men, by E. H. Chapin, Revised edition—published by Geo. W. Briggs, No. 403 Washington street, Boston.

Anatomy and Physiology, designed for schools and families. By Calvin Cutter, M. D., Boston, B. B. Muzzey.

A Gift from Julia, called vol. 1. of Children's Library. James M. Usher, 25 Cornhill.

Questions adapted to the text of the New Testament. Designed for children in Sunday schools; with Hints for explanation and remark by the teachers.—Number one—Mathew. —By C Soule Cartee, Boston, Wm. Crosby and H. P. Nichols.

The Gradual Speller and Complete Enunciator, &c., &c., by David B. Tower.

PAMPHLETS AND PERIODICALS.

The Panidea, or An Omnipresent Reason, considered as the creative and sustaining Logos; by THEOPTES. Boston, Thos. H. Webb & Co.

Christian Examiner, for March, edited by Rev. Drs. Lamson and Gannett, and published by Crosby & Nichols.

Religious Magazine, for March, edited by Rev. F. D. Huntington, and published by L. C. Bowles.

Hunt's Merchant's Magazine, and Commercial Review for March. Freeman Hunt, 142 Fulton st., N. Y.

Smith's Weekly vol. Nos. 16 and 17 received from Jordan & Wiley.

A pamphlet containing two Sermons, before the Oliver St. Baptist Society, New York. One by Rev. Dr. Sharp of this city at the dedication of the Church, and the other on the Sunday following, by Rev. W. R. Williams, of the Amity St. Baptist Church, New York.

Address to the people of Massachusetts, on the present condition and claims of the Temperance Reformation, by Mark Hopkins, D. D., Samuel B. Woodward, M. D., Hon. Samuel Hoar. Published by the Massachusetts Temperance Union.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

MISSIONS IN CHINA. The English Episcopal Church has missions in China. Bishop Boone, who left England about a year since, has stationed himself in Shanghai, an important seaport in the Northeast, considered the Boston of the Celestial Empire. The importance of this position, is learnt from the fact, that it was in the midst of the most densely populated part of the Globe, the province containing, we are told, nearly thirty eight millions of inhabitants. Shanghai may be regarded as the seaport of Su-chow-fu and Nankin, each of which places contain over a million of inhabitants. It has already a great native trade, and it is generally believed that in English trade it will soon rival Canton. The following passages from a letter from Bishop Boone, published in England, show the advantages of the place as a missionary station.

'The climate of Shaghai, a matter of great importance, has so far proved healthy to European constitutions. By the provisions of the treaty, we are permitted to go any where into the surrounding country, so that we return and sleep in Shanghai. This affords opportunity for excursions to preach and distribute tracts in the towns and villages in every direction around us. The country is so intersected by canals and water courses, that using a boat, great facilities are enjoyed for carrying on missionary operations in this way; and much preaching and tract distributing have already been done in the neighboring towns and villages by the missionaries who preceded us to this place.

In none of those excursions of which I have spoken, have the Missionaries met with the slightest difficulty from any quarter. In any village a congregation soon gathers on their appearance; and tracts are gladly received. The character of the people in this vicinity, for sociability and kind feeling towards foreigners, is just what I described that of the people of Amoy to be, when I was with you. The ladies walk about the city with us in every direction without the slightest molestation; and we walk into the country whenever we please for exercise. The ill will towards foreigners seems to be confined to Canton.

'There are three services held in Chinese every Sunday at this place, in different parts of the city, and all well attended. We are, all of us who have seen Shanghai, really much pleased with our field of labor, and delighted that we passed Amoy, and came up hither.

ROMAN CATHOLICS IN OREGON. Under the title, 'Vicariate Apostolic of the Oregon,' the Catholic News Letter contains an article relative to the measures of the Catholics in reference to religious affairs in Oregon. We quote the following passages.

'The Fathers of the Society of Jesus have lately opened two new churches in the American settlements of the Oregon; the one is situated on the borders of a little lake, called 'Lake Ignatious,' and the other about thirty miles from Oregon City, in the settlement of 'Grande Prairie;' the former measures 80 feet by 35, the latter 40 feet by 30. The Sisters of Notre Dame are established near the old church of "The Catholic Missions,' about twenty-five miles from Oregon City, and three miles from Lake Ignatius. These Sisters, since their arrival in September, 1844, have greatly contributed to the diffusion of sound morals, and religious knowledge among the ignorant settlers of their country. Towards the close of 1844, they entered the new houses erected for them by the indefatigable Bishop of Oregon, and soon opened a boarding school for young ladies.

* * * * * *

We see it stated that the Sisters are about to form a literary and charitable establishment in Oregon City, for the benefit of the many American settlers, who, but for the efforts of the Catholics, would be entirely deprived of solid and enlightened education.

DEATH OF REV. DR. BRAZER OF SALEM. It is with great regret that we are called to announce the death of Rev. John Brazer, D. D., pastor of the North Church, in Salem. The following passage we take from the Salem Register of the 9th inst.

'Dr. Brazer left Salem about two months ago, for the South, with impaired health, and died, we understand, of dropsy on the chest and organic disease of the heart, on the 26th of February, at the residence of his friend, Dr. B. Huger, (probably in Charleston, S. C.) He was 57 years of age. The bells were tolled on Saturday afternoon, and the bereavement was appropriately noticed in the churches yesterday, by his clerical brethren of various denominations.'

CONVERSIONS TO ROMANISM. The recent conversions at Oxford, have made the French clergy sanguine in their hopes of witnessing, before long, the whole of England returning to the Romish church—as may be seen by the following notification, stuck up in all the principal churches in Paris:—'At the request of the Bishop of England, expressed to the Archbishop of Paris by the Bishop of Mittellopolis, prayers will be offered up to God during eight days, reckoning from the present day, on the occasion of the holy immaculate conception of the blessed Virgin Mary, for the entire return of the English nation to the Catholic, Apostolic, and Roman faith.'

THE JEWS IN RUSSIA.—An Imperial ukase, issued on the 1st of September last, subjects the Israelites of the empire to a fresh tax, the produce of which will be devoted to the establishment of Jewish Churches. The tax is levied upon the wax candles lighted on Sundays, and other feast days. The Jewish agriculturists and soldiers are exempted.

CHURCHES IN PHILADELPHIA.—There are in this city 17 Baptist churches, 11 Roman Catholic, 1 'Christian Chapel,' 12 for colored congregations, 1 Disciples of Christ, 2 Dutch Reformed, 20 Episcopal, 7 Friends, 3 German Reformed, 2 Jews' Synagogues, 5 Lutheran, 2 Mariners, 22 Methodist Episcopal, 4 Methodist Protestant, 1 Moravian, 2 New Jewrusalem, 33 Presbytarian, 1 Unitarian, 4 Universalist, 1 Independent. Total 150. [Friend's Weekly Intelligencer.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

TELESCOPE FOR HARVARD COLLEGE. The great telescope which was expected here from Germany next June, for the observatory connected with Harvard College, will, we understand, be considerably delayed by reason of the death of one of the company who are constructing it. This will be a great disappointment to many—it is to be by far the largest in the country, and will cost about seventeen thousand dollars; add to this the expense of the building recently completed, as the observatory, and the whole expense of the observatory will amount to forty thousand dollars. [Bost. Trav.

MARBLEHEAD FISHERIES. From a list, published in the Gazette, it appears that the whole number of vessels employed in the fisheries, in 1845 from Marblehead, was, 65—tonnage, 5039—amount of bounty paid by government, $19,111 90. About 6,500 hhds. salt expended; 463 hands employed. Number of quintals fish landed, 40,500. Number of barrels tongues and sounds, and fins, about 650. Number of barrels of oil, about 525.

40,500 qls. fish at 2 37 1-2 per qtl.	$96,187 50
650 bbls. tongues, sounds & fins, at 550	3,475 00
" oil, at 14 25,	7,481 25
bounty,	19,111 90
	$126,255 65

WELL BESTOWED LIBERALITY. A Young Men's Literary Association has lately been formed at Cabotville, under the name of the Cabot Institute, which from the liberal munificence that it has already received will be able to go forward strongly and successfully, in exerting a good influence on the minds and education of the citizens of that village. The manufacturing corporations have given $500 in its aid, and ten individuals have given $500 more, which with an additional subscription of $100, makes a total of $1100, for its foundation.

IRON BUSINESS IN WAREHAM, MASS. The last Sandwich Observer contains an interesting statement of the amount of iron manufactured in Wareham. It seems that there are four large iron manufactories now in operation, and that a fifth is to be established. These four factories are capable of manufacturing about 20,000 tons a year of scrap iron into various articles. This at $70 a ton will amount to no less than $1,400,000. They consume about 10,000 tons of coal; and give employment to about 475 hands. Besides these establishments for working iron, there is a furnace in operation for casting hollow-ware, and other articles, which turns out yearly about 600 tons of castings, valued at $15,000. There are about 150 nail tools at work, turning out annally 4,000 tons nails, worth $360,000.

The York Manufacturing Co. at Saco, Me., have opened a reading room for the free use of the men employed in their mills. It is to be supplied with the best publications of the day—is to be always warmed and lighted, for their comfort and improvement in leisure hours. They had before, a large library of about 650 vols., to which they are constantly making additions, for the use of the operatives. [Newburyport Herald.

COLORED POPULATION. The colored population of New York State is shown by the late census to be 44,446. A decrease since 1840 of 4,685. The city of New York alone, contains about 17,000.

The New York Sun says there are in that city, ten thousand public places at which are sold intoxicating drinks, and that each place receives, on an average, three dollars a day, which makes thirty thousand dollars spent for rum and other intoxicating drinks every day, in the city; which would amount to over nine millions of dollars a year.

THE LATE DUEL. We gave, last week, a brief statement of the death of Mr. Pleasants, of Richmond, from wounds received in a duel with Mr. Thomas Ritchie, Jr. The particulars of the duel are already generally known through the secular papers. Instead of any remarks of our own on the folly of this custom or on the barbarity of this particular case, we quote two short passages from other papers.

The Washington Union, edited by the father of Thomas Ritchie says, in his paper of the 27th ult.,

'Is it too much to ask a suspension of public opinion until the circumstances of the case shall have been fully developed?'

Upon which the Boston Courier says:—

'Yes: it is quite too much to ask. All attempts to make apologies or to solicit sympathy for him who 'died as a fool dieth,' or for him who lives a murderer, are insulting to a nation that claims to be called Christian, and should be met with the most decided marks of public indignation and abhorrence.

The editor of the New York Tribune, in announcing the death of Mr. Pleasants, says:—

'He has fallen a victim to the barbarous, detestable vice of duelling! He who had for twenty years or more held the responsible post of a public reprover of wrong and immorality, had not strength of mind to disregard an imputation of personal cowardice, but was stung by it to an appeal to the arena of human butchery! And yet no man who knew him doubted his courage—none doubted that he was ready in a good cause to peril his life. Had he met the imputation of cowardice with contemptuous silence, no one would have deemed him less truly brave, while very many would have considered him more so. Yet he was goaded by it to a challenge, and his opponent made choice of weapons and a mode of fighting which rendered the death of one of the combatants morally certain. They met, and Pleasants fell. Two days afterwards he was no more! What apologist of duelling can say, 'I had no share in this murder?' Was not the community as much in fault as the parties?

Soon after the death of Mr. Pleasants a subscription was set on foot by his friends in Richmond, for the benefit of his children, and friends, whom his untimely death has left without support.

FRANCE. Among the items of News by the Massuchusetts at New York, we find it stated in regard to the French Finances that the expenditures had exceeded the estimates by 17,157,287 francs. In regard to this fact we are told:—

'The increased expenditure over the estimate, is attributed to the increased forces required for Algeria, the expenses of the expedition to the La Plata, the vessels appointed to the Coast of Africa, the expenses arising from the bills for ameliorating the condition of the slaves in the colonies, and the demands for the departments of worship, of the interior, and of public works.

BRICK MAKING. In the little town of Somerville, Middlesex county, last year, 27,576,000 bricks were made, and about 13,000,000 in the adjoining town of Cambridge. We know of one firm of master masons in Lowell, who have contracts now to lay upwards of 11,000,000 of brick, between now and next fall. [Atlas.

MORSE'S TELEGRAPH ADOPTED BY AUSTRIA. A letter from C. Fleischmann, Esq., United States acting Secretary of Legation at the Court of Austria, dated Vienna, Jan. 14, 1846, says. 'I am officially acquainted with the fact, that Morse's system of Magnetic Telegraphs will be adopted here. *The Council has decided upon it.* It will extend from here (Vienna) to Prague, a distance of nearly 320 English miles. Morse's apparatus will be used for the important communications at the principal stations, and Bain's (of Scotland) for the use of the railroads.

We learn elsewhere that there has been great competitions and great efforts made in the highest quarters to have other systems adopted in Austria, but the American has triumphed over all. [Jour. of Com.

FROM TEXAS. News has been received from Galveston, up to Feb. 28th. The Boston Daily Advertiser gives the facts of the organization of the government, thus:—

'The first Legislature of the new State of Texas met at Austin on the 16th ult. General Burleson was elected President of the Senate; H. P. Bee, Secretary, and A. Luckett, Assistant Secretary. Mr Crump of Austin, was chosen Speaker of the House of Representatives; James H. Raymond, Clerk, and T. C. Woodlief, Assistant Clerk.

The votes for Governor and Lieutenant Governor were counted on the 17th inst. Mr. Henderson was elected Governor by 8199 votes out of 9871.

Gov. Henderson was inaugurated on the 19th ult. The Austin Democrat of the next day says:—

Preparations were made for this event, by decorating the Capitol with flaggs, &c. Their Excellencies. the President, and Governor elect, made their appearance attended by a joint committee of both Houses, and escorted by the U. S. officers of this station.

After being introduced, seated, &c., prayer was made by the Hon. R. E. B. Bayler.

The President then arose and delivered his Valedictory. He was loudly applauded. The oath of office was administered to the Governor, by the Speaker of the House, and the inaugural followed. During the whole time of enacting these matters, the most intense emotion thrilled every bosom.

It was said that Volney E. Howard, of Bexar would be made Attorney General; John Hemphill, Chief Justice. and Abner S. Lipscomb and R. T. Wheeler, Associate Judges. It was thought that General Houston and either General Rusk or Mr. Jones, the late President of the Republic, would undoubtedly be elected Senators in the Congress of the United States, but that the election would be deferred to about the first of this month.

The following information with regard to the finances of Texas is from the valedictory message of President Jones:

The expenses of the government since I have been in office, have all been paid in an undepreciated currency—a very considerable amount of debt incurred by previous administrations has been paid off, and a surplus of available means sufficient to defray the expenses of the government, economically administered, for the next two years, at least, if left at the disposition of the State; and I venture the belief that without resort to taxation, the public domain, if properly husbanded and disposed of, will raise a fund sufficient to liquidate the entire national debt upon equitable principles, besides providing for the future support of the State government, a system of common schools and other institutions for the intellectual, moral and religious improvement of the rising generation.'

The Galveston Gazette of the 28th ult. gives the following information.

'Majors Chase and Ogden returned to this city a few days since, in the cutter Woodbury, from Corpus Christi. Major C. informs that all the information he acquired strengthens his opinion of the practicability, ease and importance of opening the interior navigation along the coast of Texas from the Sabine to the Rio Grande. Comparatively a very few miles of excavation will connect all the rivers and bays, having their outlet in the Gulf of Mexico, with each other along the whole extent of our southeastern boundary; and thus open internal navigation from Louisiana to Mexico, secure at all times from the danger of ocean storms, and completely protected in case of war, from the attacks of the hostile fleets in the Gulf. In a military point of view, this is a measure of vital importance to the security and interests of the whole southern country.'

IMPORTANT MOVEMENT IN THE SOUTH. We find in the Tuscaloosa (Alabama) Journal, a report submitted to the House of Representatives of that State, by a special committee upon the subject of the domestic slave trade. It is important as indicating, on the part of the holders of slaves, a conviction of the ill tendencies of that traffic upon the interests safety and character of the States which furnish the market. The report is accompanied by a bill prohibiting, *under severe penalties*, the introduction of slaves by traders or non-residents. The objects of this important movement are thus stated by the editor of the Journal:—'The committee complain that our slave population is becoming too numerous for the interest and security of the citizens of the State; and that non-resident planters send their slaves among us, and withdraw the proceeds of their labor to be expended in other States. They further express the fear that, as popular opinion is setting itself against the continuation of slavery in Kentucky, Virginia and other States, we may be overrun with this class of population.' We are rejoiced to see this streak of light where the good of all parties have long and anxiously looked for the dawning of a better day. Inquiry fairly started and undisturbed, will effect all that the rational philanthropist can hope for. [N. Y. Mirror.

A little son of President White of Wabash, Indiana, college, was recently killed by being kicked in the temple and jaw by a horse.

RIGHTS OF MARRIED WOMEN. A bill has passed the Wisconsin Legislature to protect the rights of married women; it provides that they may become possessed of real estate by descent, bequest, demise, gift, purchase, or distribution, and also hold in their own right real estate which they may have possessed before coverture, and be exempt from their husband's debts. The dower of the wife in the real estate of which the husband dies seized is likewise exempted from liability on account of the husband's debts; control and the management of the wife's estate is in the husband as heretofore. In case of the wife's death, such property descends to the joint issue, and if there be none, then to her husband and his heirs. [Ib.

CONGRESS. During two or three weeks past, the subject of the 'notice' resolutions in regard Oregon, has undergone much discussion in the United States Senate. A part of the discussion has been exceedingly interesting. It has been engaged in by Messrs. Colquitt, Crittenden, Calhoun, Webster Allen, Cass, Mangum, Evans and others.

The prevailing voice has been for peace.—The war spirits seems to be somewhat disheartened. It is to be hoped that the indications of the temper of the Senate which must have gone out by the last steamer, will have an influence in preserving a pacific feeling in the English Cabinet and Government, and give some confidence to business operations, which are necessarily suffering much from the suspense of the public mind in regard to the future relations of the two countries.

FROM ST. DOMINGO. Capt. Burgess of the brig Souther, which arrived here yesterday from Cape Haytien, which place he left on the 21st ult., announces that at his latest dates the Haytien troops were preparing for a general march against the Dominicians. The vanguard of the army left Port au Prince on the 16th. The Haytiens were said to have a force of 30,000 men, and a navy of five or six vessels. Another revolution and a new dictator were expected as the results of this movement.

The difficulty with the French Consul General had not been settled.

ARREST ON A CHARGE OF BEING CONCERNED IN THE SLAVE TRADE. Thomas L. Shaw, mate of the schooner Pawtuxent, which arrived here yesterday in charge of an U. S. officer, was arrested and committed for examination on a charge of having been concerned in the slave trade on the coast of Africa, in Sept. last. Capt Davis, the commander of the vessel, arrived here a few weeks since, and having surrendered himself, was admitted to bail in $5000 to any charge which might be brought against him. [N. Y. Courier, Wednesday.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY

GEORGE N. BRIGGS,

Governor of the Commonwealth of Massachusetts.

A PROCLAMATION

FOR A DAY OF

PUBLIC FASTING, HUMILIATION, AND PRAYER.

By and with the advice and consent of the Council, I appoint THURSDAY, THE SECOND DAY OF APRIL NEXT, to be observed by the people of this Commonwealth, as a day of Fasting, Humiliation, and Prayer.

Let not this pious custom of our worthy ancestors be regarded by their favored descendants as a mere religious formality.

I recommend to the people of all denominations to cease from the cares of business and the pursuits of pleasure, to assemble in their places of public worship and render to the SUPREME RULER OF the world, the homage of contrite and grateful hearts.

His past mercies to us have been very great. We have been ungrateful and disobedient.

Let us, on that occasion, humble ourselves before HIM, and for our individual and public sins, invoke his pardoning Grace, 'through our LORD and SAVIOR JESUS CHRIST.'

Let us entreat HIM to continue to us 'His loving kindness:'

So to order the seasons, that sunshine and showers, seed-time and harvest, shall gladden the labors of the husbandman, and cause the Earth to yield her increase for the benefit of Man:

To smile propitiously on all the lawful pursuits of business, and bless us in the workshop and in the field, in the city and in the country, on the land and on the sea:

To give stability and vigor to all the institutions of society, designed to ameliorate the condition and elevate the character of its members:

To increase in the public mind the love of order, truth, and justice, and to stimulate the public heart to deeds of charity and good will:

To remember in HIS good providence the widow and the fatherless, the poor and the down-trodden.

Let us pray, that HE would inspire the people of this great family of States with a reverence for the common constitution of this Republic, and with an honest intention to observe all its mandates:

That HE would dispose this, and all other nations, to preserve peace, and to cultivate a good understanding with each other; and that, in HIS infinite goodness, HE would save us and them from the cruelties and curse of war:

That, while HE is pouring upon us a profusion of temporal mercies, He would awaken within us a concern for our future destiny, and bestow upon us those spirtual blessings, in comparison with which all the possessions of Earth are as dust and ashes:

Finally, that HE would hasten the time when the glorious Gospel of HIS SON shall be diffused over the whole Earth, and all men shall be HIS humble and peaceful followers.

Given at the Council Chamber, in Boston, this second day of March, in the year of our Lord one thousand eight hundred and forty-six, and of the Independence of the United States the seventieth.

GEORGE N. BRIGGS.

By His Excellency the Governor, with the advice and consent of the Council.

JOHN G. PALFREY, Secretary.

God save the Commonwealth of Massachusetts!

TEMPERANCE EFFORTS IN NEW JERSEY. Petitions from every part of the State are pouring into the New Jersey Legislature, praying that the question of granting licenses may be submitted directly to the votes of the people. There are, amongst others, two from Passaic, each somewhere about 40 feet long, and signed by about a thousand persons of both sexes. Another is signed by several hundred ladies of Rahway.

A SLAVER.—The bark Pons, from Philadelphia, has been captured on the coast of Africa by the U. S. ship Yorktown, three days out from Cabenda, and sent to the United States under the charge of Lieut. Cogdell. She had 913 slaves on board, and was preparing to take on board 400 more, but was prevented by a British cruiser. About 150 died and jumped overboard during the fourteen days that the slaver was going up to Monrovia, and upon arrival there the rest were in a very bad condition. Measures were adopted for taking care of them by the United States agent for liberated Africans—300 of them by the Methodist mission establishment there, who have issued a circular, appealing to the Christian public for aid.

For the Register.

OBITUARIES.

CHARLES J. FOX.

Died in Nashville, N. H., February 17th, CHARLES J. FOX, Esq., aged 34.

Possessed of untiring industry, fine talents, and strict integrity, Mr. Fox occupied a position in public life rarely attained by any at so early an age; and situations of still higher trust and honor were within his reach, had his life, and health been spared.

Having been placed on a commission for publishing the Revised Statutes of New Hampshire, his health gave way under the arduous labor which was thus superadded to his regular professional duties. Travelling was resorted to, and was probably the means of delaying the fatal result of his disease. He visited the Mediterranean, and subsequently passed a winter in the West Indies. Here his active mind, not deterred by severe indisposition employed, itself in observations on what he saw and heard, which were given to the public in a series of letters after his return last summer. The subject of slavery especailly had engaged his attention. He viewed it with the feelings of a philanthropist, united with the calm judgment of a lawyer; and had his health permitted him to complete his first design in the letters referred to, his testimony on this subject would have possessed a peculiar value. Industrious to the last, his intervals of comparative ease were spent in revising for the press a History of Nashua and its vicinity, which he had prepared some time before, and which is now in process of publication,—and in poetical compositions, on subjects chiefly religious.

The character of Mr. Fox had always, it is believed, been marked by purity and uprightness. About eight years since he became a member of the Unitarian Church in Nashua, and was an efficient teacher in the Sunday School, and a firm supporter of religious institutions and enterprises, until sickness compelled him to retire from public action. His views in the anticipation of death were calm; he seemed to be without fear, and to rest on the assurances of his Heavenly Father's love. Only when he spoke of the greatness of the blessings which that love had provided, did his voice falter, and his dying words seem too weak to express his overflowing gratitude. With such ties to life as few possess, beloved and honored by the community, dear to the Church of Christ, and cherished as a son, a husband and a father, he surrendered himself to the will of God, and calmly 'fell asleep in Jesus.'

It is but for a short time that the writer of this brief sketch has enjoyed the acquaintance of Mr. FOX: though long enough to inspire a deep interest in one so gifted and so faithful to the Bestower of his gifts. It is hoped that a more extensive notice may soon be presented to the public, by one whose intimate friendship renders the sacred task peculiarly appropriate to him.

MR. LYMAN WHEELER.

Died in Hubbardston, Mr. LYMAN WHEELER, aged 27 years.

The subject of this notice, though not widely known, possessed traits that will cause him to be long remembered, not only by an affectionate companion and endeared mother, but by the whole circle of his acquaintance. He was a man emphatically of a meek and quiet spirit. He had no enemies. His disease was consumption, and through all the painful vicissitudes of his sickness he maintained composure of spirit, and unwavering trust in the mercy of God, which testified that he had been with Jesus and learned of him.

HENRY C. MAYER.

Died, suddenly, of an enlargement and ossification of the heart, on the 1st instant, at Rochester, journeying towards Washington, Henry C. Mayer, of Chatauque county, New York, aged 24 years, leaving a disconsolate widow and two children. He was a native of Maryland, a learned and highly esteemed member of the Baltimore Bar, an accomplished scholar, a sincere friend and Christian, and an affectionate husband and father; the son of Charles F. Mayer of Baltimore, and son-in-law of James W. McCulloh of Washington; one whose death is sacredly deplored by his desolate widow, his afflicted parents, and a large circle of admiring and bereaved friends.

[National Intelligencer.

The Boston Daily Advertiser after quoting the notice above, says: 'Mr Mayer was for two years a member of the class which graduated at Cambridge in 1839. He could not, anywhere, have left friends, who have a higher esteem for his kind and amiable character, his accomplishments, and intellectual power, than the circle of his associates during his short residence in New England.'

TO CORRESPONDENTS. We have a large number of communications on hand which will be inserted at the earliest convenient moment. Among them is 'A Tribute to the memory of Col. Henry Purkitt.'

UNITARIAN SOCIETY, POMFRET, VT. The Rev. William Farmer has been invited to become Pastor of the new Unitarian Congregational Society in Pomfret, Vt.

FREE CHAPEL IN PROVIDENCE. The late Tea party, in aid of the Free Chapel, was very successful. The receipts were about $800.

☞ The reader will perceive by turning to Dr. Gunn's advertisement, that he is the first Dentist in this country, who has advertised to return, unconditionally the payment made for Dental Plate Work, where entire satisfaction is not given. This we consider to be of eminent advantage to the public, and the best evidence that he is in possession of all real improvements in that complicated branch of the art—there being quite a large number of persons in this city who have paid no small sums for Artificial Plates of Teeth which after a few weeks trial were found to be unserviceable. [Transcript. 1wis mh14

☞ BOOK AND PAMPHLET SOCIETY. The Annual Discourse before the Book and Pamphlet Society will be delived on Sunday Evening next, March 15th, by Rev. F. D. Huntington at the Rev. Dr. Gannett's Church, Federal street. The services to commence at 7 o'clock.

The Rev. Mr. Huntington having yielded to the request of the Executive Committee will repeat the discourse which he delivered before the society at their last annual meeting. As they find an increasing demand on their depository from every quarter of the country, a collection in aid of their funds will be taken up at the close of the services.

S. G. SIMPKINS, Sec'y.

March, 14, 1846.

☞ REV. MOSES G. THOMAS, of South Boston, will deliver a Discourse on Temperance at the Bulfinch street Church, (Rev Mr Gray's,) on Sunday Evening, 15th inst, at 7½ o'clock.

A collection will be taken up.

M. GRANT, President B. T. A. Soc'y.
F. R. WOODWARD, Sec'y. mh14

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union, at the Vestry of Rev Mr Gray's Church, on Monday evening next, March 16th, at 7 o'clock.

Question—What relation should exist between Sabbath School children and parents?

mh14 THOMAS GAFFIELD, Sec'y.

☞ NEW YEAR'S GIFT. Nearly 10,000 copies of 'Pictures from Memory's Gallery,' written by Rev T. B. Fox for the occasion, have lately been distributed in the name of the pupils of the Warren street Chapel, and as an acknowledgement of the contributions of other Sunday Schools to their Floral Procession of last July.

Should any School have received no Tracts, or an insufficient quantity, they will have the kindness to notify Mr Barnard, No 5 Warren street, Boston, of the fact, and the omission will be cheerfully supplied.

mh7

MARRIAGES.

In this city, 26th ult, by Rev J. T. Sargent, Mr Jonas Trefern to Miss Louisa Stanley, both of Somerville.

3d inst, by Rev Mr Gray, Mr J L. Sargent of Philadelphia, to Miss E. D. Ladd.

In Beverly, by Rev Mr Flanders, Nathan Haynes to Elizabeth H. Towne, both of Roxbury.

In Jamaica Plain, on Monday evening, by Rev Mr Choules, Mr Holton Olmstead to Miss Fanny Jones, both of Boston.

In Marlborough, 9th inst, by Rev Mr Alger, Mr Hartwell Newton of Holliston, to Miss Mary R. Dunton.

In Newburyport, Mr Abram Spalding to Miss Hannah W. Hodgdon, both of Lowell.

In Georgetown, Mr Joseph Lombard to Miss Harriet Ilsley.

In Marblehead, on Thursday evening, by Rev Mr Bartlett, Mr Wm D. Thayer to Miss Ruth G. Wormsted.

In Phillipston, 2d inst, Hon Jason Goulding, Senator from Worcester co, to Mrs Harriet B. Knowlton.

In Mobile, 25th ult, Mr Herbert C. Peabody of M., to Miss Louisa D. Fettyplace of Salem, Mass.

In Cincinnati, Ohio, 24th ult, by Rev Dr James Thompson of Barre, Mass., Frederick Roelker, M. D., to Emily Hastings, daughter of the late Mr Daniel Hastings of Boston.

DEATHS.

In this city, 9th inst, Henry A., only son of Almon and Abba Maria Platts, 14 months.

7th inst, Ruth F., wife of Mr John Redman, 50.

9th inst, Mr Samuel D. Ford, 32 yrs 10 mos.

In Charlestown, 8th inst, Mary Elizabeth, daughter of Francis and Hannah Powers, 18 years.

10th inst, Frances Flint, youngest child of Solomon and Augusta F. Hovey, 15 mos.

In Cambridgeport, 9th inst, Mary C., wife of Joseph W. Welch, 63.

In Worcester, at the American Temperance House, 6th inst, Cornelia, wife of Edward Denny, Esq., 29.

In Medway, 5th inst, Mary E., only daughter of Amos and Mary Fisher, 16.

In Hubbardston, Malinda, wife of Mr Moses Kendall, 43.

In Groton, 3d inst, Mr William Livermore, father of the present representative from that town, 76—a very worthy man. Same day, Mr David Lakin, 93. Also, 8th inst, Mr Asa Lowell, 70.

In New Orleans, 23d ult, of consumption, Norman Rogers, formerly of South Weymouth, 28.

DR. C SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

The *next Term* will commence on Monday, the 20th of April, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.

REFERENCES.—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y. and Rev Dr Wayland, Providence. m14

FAMILY BOARDING SCHOOL AT GERMANTOWN, QUINCY. MISSES SULLIVAN'S Summer School will commence May 1st, 1846, to continue 21 weeks—with a few days vacation in July.—The conductors of this School aim to surround their pupils with good moral influences, and to combine the advantages of correct mental training with healthful recreation and physical exercise. For the latter the location affords various facilities—particularly sea bathing, to which careful attention is given. Instruction in the common and higher English branches—Languages, Music, Needlework, Drawing, &c. Daily communication with Boston by stage and railroad. Information concerning the location, &c. can be obtained of Mr John W. Sullivan, No. 23, Long Wharf, Boston. Inquiry may also be made at Germantown—or by letter directed to the care of Deacon John Sullivan, Quincy, Mass. During the 3d week in April personal application may be made at the house of Mr. Wm. Blake, 47 Allen street, Boston.

References—Rev. Wm. Hague, Dr George Shattuck, Mrs J. B. Read, 3 Howard st., Mrs Marion Dix Sullivan, 45 Bowdoin street, Dea S. G. Shipley, Rev N. Colver, Boston; Dr J. Wild, Braintree; Rev Wm Allen, Elisha Marsh, Esq., Quincy.

N. B. By early application a few individuals can be accommodated with board at the same place.

Germantown, March, 1846. 1is&tosap11 m14

DENTAL SURGERY. The subscriber would invite particular attention to this advertisement, which he thinks may claim a place among the late improvements in Dentistry. He engages that the compensation for every description of Dental Work, from the insertion of one Tooth to that of a Whole Upper and Lower Set, shall be but one half the amount charged by others, and stated to be only the cost of construction. He agrees further, that after sufficient time has elapsed to test the work should the same prove to be inferior to any done in this city, or not to be satisfactory to the patient, the money paid will be returned.—The subscriber would state that he has permission to refer to ladies and gentlemen of this city for whom all kinds of Dental Operations have been performed and may remark that he has had several years experience in the business, having been employed in the Dental Establishment of Dr. N. C. Keep, and having made all the Dental Plate Work in that of Dr. D. K. Hitchcock's (excepting that made by students,) for two and a half years—also the entire direction and making of two specimens of Dental Plate Work exhibited at the Merchants' Exchange, (and subsequently sent to the Emperor of Russia and the Sultan of Turkey,) and one exhibited at the late Exhibition of the Massachusetts Charitable Mechanic Association at Quincy Hall, which received a premium.

J. GUNN, SURGEON DENTIST,
114, Court (corner of Sudbury) street.
1wis7os mh14

SELF FORMATION, or the history of an individual mind; intended as a guide through difficulties to success, by a fellow of a College, 12mo, 504 pages, price $1.

This day published by CROSBY & NICHOLS, 118 Washington street.

NEW TRACT OF THE AMER. UN. AS. Trinitarian Admissions mostly from John Wilson's large work, all the extracts being in the exact words of Trinitarian writers, by Rev. F. W. Holland, 4cts. Just published and for sale at the depository, 118 Washington street, CROSBY & NICHOLS.

WILL be published in a few days—The Sermon delivered at the Installation of Rev D. Fosdick, as Pastor of the Hollis street Church, by George Putnam. Also, the Charge, by Rev Dr Frothingham; the Right Hand of Fellowship, by Rev Chandler Robbins; and the Address to the Society, by Rev Ezra S. Gannett.

CROSBY & NICHOLS, Publishers,
mh14 118 Washington st.

WARE'S LIFE. The stereotype edition of the Life of Rev Henry Ware, Jr. will be ready about the 1st of April, printed on a larger type.

Published by JAMES MUNROE & CO., 134 Washington, opposite School street. mh14

TRINITARIAN ADMISSIONS—Mostly from John Wilson's large work; all the extracts being in the exact words of Trinitarian writers, by Rev F. W. Holland; price four cents, being No 223 Unitarian Tracts for February, 1846.

For sale by JAMES MUNROE & CO., No. 134 Washington, opposite School street. m14

BOARDING & DAY SCHOOL FOR YOUNG LADIES IN PLYMOUTH. The subscriber, being about to commence the fourth term of his School, would like to receive four or five young ladies into his family, as boarders. The healthful and agreeable location of his house—directly overlooking the bay—the peculiar social advantages of the town, and the facility of access to it by railroad, recommend his School to the attention of parents, who are in quest of a place of education for their daughters.

Those who may wish to inquire respecting his qualifications as a teacher, are referred to the following individuals:—Rev G. W. Briggs, Jacob H. Loud, Esq., Thomas Russell, Esq., Plymouth; Rev C. Robbins, Rev E. Peabody, Mr George W. Bond, Boston; Rev G. Putnam, Roxbury; Mrs H. Ware, Jr., Milton; and Mr David Dana, Lowell.

Particular information may be obtained by addressing the subscriber. H. F. EDES.

Plymouth, Feb 25, 1846. tf mh7

Notice.

A GENTLEMAN of several years experience in a Southern city as Salesman and Accountant, and who is *personally* acquainted with *all* the *best* and *most desirable* Dry Goods dealers, and can influence a large custom, is desirous of obtaining a situation in this city in a Domestic Commission or Importing Dry Goods House, or would be glad to find a Partner to join him in establishing a Commission House in city first referred to.

Address Box No 1263. tf mh7

BOARD IN THE COUNTRY. A family of 4 or 6 persons can be accommodated with board at a farmer's house very pleasantly located, about 15 miles from Boston, near a Railroad Depot. Those who would like to go early in the Spring, and remain six months or more, will find good quarters on reasonable terms. For information, apply at the Christian Register office, Water st. tf f28

CHURCH ORGANS. Societies or Committees about purchasing Organs are invited to call at our Manufactory, on Causeway, opposite Nashua st., Boston, where they will find new or second hand Organs constantly on hand.

Our arrangements are so complete that we can finish or build instruments of any size at the shortest notice, and warrant them equal to the *best* which can be produced in this country, and on as reasonable terms.

We would refer to the large Organ lately built by us in the Rev Dr Beecher's Church, Salem street.

Professional reference of the first authority.

f28 ostf SIMMONS & McINTIRE.

THE IMPROVEMENT OF THE MIND, by Isaac Watts, D.D., with Corrections, Questions and Supplement by Rev Joseph Emerson, late Principal of the Female Seminary, Wethersfield, Conn.

Rev W. C. Woodbridge, Editor of the Annals of the Annals of Education for October, thus notices the above:—'One of the best guides to self-education ever published; prepared for the use of Schools, by an able and experienced teacher. We need not say more.—We wish it an extensive circulation.'

A correspondent, noticing Emerson's Watts on the Mind, remarks:—'If Franklin that said he who would attain to a good English style, must give his days and nights to the volumes of Addison, ought it not to be said that whoever would possess a well-balanced mind and good habits of thought, must give his days and his nights to Watts on the Mind?'

The Episcopal Watchman remarks:—'A new edition of this very valuable work has just been published. The encomium of Dr Johnson is well known, and among the thousands and tens of thousands who have perused and reperused the work, we question whether a single reader ever felt disposed to impeach its justness. We agree with the great critic and moralist, in thinking that 'whoever has the care of instructing others, may be charged with deficiency in his duty, if this book is not recommended.''

Published by JAMES LORING, 132 Washington street. f28

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXXIV, for March, 1846. Edited by Rev A. Lamson and Rev E. S. Gannett.

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6. Doubts concerning the Battle of Bunker Hill.
7. Poetical Contributions.
8. Memoir of Henry Ware, Jr.
9. Religious Life of England.
10. Notices of Recent Publications.
11. Intelligence.

The Examiner is published once in two months, i numbers of one hundred and fifty-six pages each, a four dollars per annum.

WILLIAM CROSBY, Publisher,
f28 118 Washington st.

THE MUSICAL GAZETTE. Devoted to the interests of Church Music, Musical Education, and the science generally. Terms $1,00. Six copies for $5,00. A specimen will be sent to any one desiring it. Address A

POETRY.

[For the Register.]

COLUMBIA'S BARD.

Written on seeing a likeness of Bryant.

BY JANE E. LOCKE.

Long years have passed since I have seen thy face,
And care and woe on mine have left their trace,
Till those I knew in early life but seem,
The rapturing phantoms of a cherished dream;
But here upon the picture do I scan
The student, scholar, poet, nay, the man:
For thou wast once familiar,—not thy name
As daily read upon the page of fame;
Nor yet thy written language gushing free,
From out thy heart's deep fount of poetry,
Where inspiration of thy boyhood's days,
In rich simplicity thy manhood lays
Breathe freely forth, and gracefully prolong
So rapture is the homage of thy song,
And thine the master lyre, thy country's boast,
Whose tones thrill every heart from inland to the coast.

Thou wast familiar as the friendly guest,
Of those I loved, in bonds paternal blest;
How many a time the parent roof has rung,
With thy fond welcome, and the echo clung,
To hearts that cherished thee, whose later lot,
Has been but sad vicissitude, forgot
Perchance by thee, 'mid toil for glory—strife—
And the deep worship that has crowned thy life.
No, not forgotten all, so would'st thou be,
Unworthy of the olive decking thee;
But lost amid the murmuring of the crowd,
Whose cheering words of adulation loud,
Have choked the tenderer echoes of past years,
And oft obsequious stayed regretful tears;
So mid the tossing of the ocean waves,
Is lost the bird that there its pinions laves,
But when the heavings of the billows cease,
And all is hushed in quiet and in peace,
There rocks the minstrel of the lashing sea,
Whose home in storm or calm is there eternally.

Who could renounce the voices of his youth
In volume fervor and in cadence truth,
And for a fading laureate bow him down,
Had ne'er like thee worn worthily the poet's crown.

The poet has a soul for every time
That freezes not or chills whate'er the clime;
The gushing fount within his heart of hearts,
Of poetry and song, that upward starts
In bubbling streams to sparkle thro' the land,
Is moved by magic of no jeweled wand;
But fills and flows by every hill and plain,
And leaps and murmurs in Æolian strain,
Where the soft whispering of his early loves,
Ki sed every flower and hushed the forest groves.
The sward is greenest where his childhood played,
The air is softest 'neath its roof tree shade,
And loftiest stand the solitary hills,
Whence gushed in gladness those pure limpid rills
That washed his tiny feet in childhood's glee,
Or filled the unfurrowed palm as leaping tree,
Or bathed the dimpled hand in joyous ecstasy.
The flowers that sprung beneath his sister's hand,
Were fairest flowers in all his native land;
Or those that bloomed the woody vale along,
And first gave inspiration to his song,
Are lovelier far through all succeeding time,
Than the broad blooming flower of India's clime,
Bursting in midnight watch of wondering eyes,
As meteor flashing from the nether skies.
The earliest time the most regretful, past,
And earliest friends more cherished than the last.

How yearns his heart beneath the fond caress,
And later smiles of those whom titles bless,
Perchance of crowned heads, (for mitre stoops
To mind, and plume on helmet droops,
As the soft lyre and snowy robe pass by,
As 't were a gifted spirit from on high;)
How yearns he thus the toil-worn hand to grasp,
Or form ungemmed again once free to clasp,
Of those who oft his household board had cheered,
Ere death or change had left the void he feared.

Thou wast my elder much, I, but the child,
Dandled upon thy knee in frolic wild,
When first I knew thee in tow merry throng,—
And learned to love the master of the song,—
Of sisters, brothers, parents, severed now,
By death or distance, seal upon whose brow,
I may not lift or read,—so too of thine
Who joined the group I sing, circling fond friendship's shrine.

My senior much; companion thou of those,
Who sang my nursery hymns, soothing my woes;
Yet now ourselves on the same stage we find,
In the same drama each a part assigned;
Thine, played—how well—*encored*—the audience charmed—
Mine—nearly finished, yet whose heart has 't warmed?

Thy birthplace now perchance the stranger's care,
To me a saddening charm will ever wear;
For often there when thou wast far away,
Gathering green laurels for thine elder day,
Beneath the roof that early sheltered thee,
Have I the fleeting hours in converse free
And merry tale enjoyed, with those allied
To thee in closest bonds, thy crown their pride,
Their theme full oft,—the sisters of thy love,—
Too gentle *one* for earth, transferred above,
While the rich music of thy tenderest lay,
Shall e'er immortalize on earth her stay.
Each spot there hallowed by the orphan lyre
The meadow and the hill, the graves of sire,
Of kindred and of friend, as still hard by
That ancient mansion gate they quiet lie;
The wandering brook that near it gently flows,
The wild flower on its bank, the rustic rose,
That lifts its blossoms to the window pane,
Shaking the morning dew or drops of rain,
From its fresh bursting buds; the vine
That draped its gambrel roof, as sacred shrine
Bedecking, these back to my memory come,
Laden with treasures from my childhood's home;
As bidden things rise on the tempest blast,
Uptorn from earth and tell of friendships past;
While here I gaze upon thy pictured face,
And on the graven lines thy cherished features trace.

How scattered they those silent paths who trod;
Some walk heaven's streets the early called of God,
Ere blight or mildew on their beauty fell;
Some in their waning time passed Jordan's swell,
Long mourned, and wept, and hymned with trembling lyre,
And stricken love sweeping the plaintive wire.
Some, in that El Dorado of our land,
From prairied vale inhale the breezes bland,
While foreign dews have lighted on thy head,
And foreign winds their balmy influence spread,
Round thee as long thy wandering footsteps trod
The soil where proudly waves a monarch's rod;
Thus rise they to my vision one and all,
As erst I saw them in the festive hall,
In quiet converse or in fireside glee,
Or in the paths of nature roving free.
Blest be the picture that can thus recal
The scenes, the friends of youth long buried all
Beneath the mind's dark rubbish, that can stand
The guardian of memory in every land;
And blest the friendship in whose heart it may
Have brightly glowed to feel not here decay.

I have known thee Bryant in thy morning prime,
Unhackneyed by the world, unscathed by time,
Unvarnished by earth's foolish sophistry,
That binds the mind as fetters do the free,
Unshackled by ambition, Gospel grace
Denies, by virtue of the highest place
Assumed by one, till others freely braid
The wreath of fadeless bays around his head,
Is joyous in the memory of the past,
And from its page to fade, in life the last.

Thus to have known our nation's Poet well,
Were in the future pleasant theme to tell;
Nay, honor, when the leafy wreath he wears,
Is gemmed and circled by Columbia's stars;
And when compelled by death to cast it down,
The meed returned, shall deck our country's crown.

Wamesit Cottage, Feb. 1846.

SPEAK GENTLY.

Speak gently! it is better far
To rule by love than fear;
Speak gently! let not harsh words mar
The good we might do here.
Speak gently! Love doth whisper low
The vows that true hearts bind,
And gently Friendship's accents flow,
Affection's voice is kind.

Speak gently to the little child,
Its love be sure to gain,
Teach it in accents soft and mild,
It may not long remain.
Speak gently to the aged one,
Grieve not the care-worn heart;
The sands of life are nearly run
Let such in peace depart.

Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they may,
'T is full of anxious care.
Speak gently, kindly to the poor,
Let no harsh tones be heard,
They have enough they must endure
Without an unkind word.

Speak gently to the erring, know
They may have toiled in vain.
Perchance unkindness made them so,
Oh! win them back again;—
Speak gently! He who gave his life
To bend man's stubborn will,
When elements were in fierce strife
Said to them, 'Peace, be still!'
Speak gently! 'tis a little thing
Dwarfed in the heart's deep well,
The good, the joy which it may bring
Eternity shall tell.

Who is the author of this? We know not. We found it among the selected poetry of the Boston Transcript.

A GOLDEN RULE.

One appeal to God above,
Supplicating for his love,
Daily offer. Peace of mind
Makes thee happy, good and kind.

Daily sing one cheerful song,
From the bosom's fiery throng;
Daily do *one* noble deed,
Daily sow one blessing's seed.

Daily make one foe thy friend,
Daily from thy surplus spend;
Daily when the gift is thine,
Write one verse in strains divine.

Daily seek kind nature's face;
Daily seek for some new grace;
Daily dry one sufferer's tear,
Daily one grieved *brother* cheer.

Daily drink from sparkling eye
Sweeter rapture; soar on high!
Then thy life will know no night,
And thy death be robed in light.

MISCELLANEOUS.

[From the New York Evangelist.]

CHILDREN.

BY MRS. HARRIET BEECHER STOWE.

'A little child shall lead them.'

One cold market morning I looked into a milliner's shop, and there I saw a hale, hearty, well-browned young fellow from the country, with his long cart whip and a lion shag coat, holding up some little matter, and turning it about on his great fist And what do you suppose it was? *A baby's bonnet!* A little soft, blue satin hood, with a swan's down border, white as the new fallen snow, with a frill of rich blonde around the edge.

By his side stood a very pretty woman, holding with no small pride the baby—for evidently it was *the* baby. Any one could read that fact in every glance as they looked at each other, and the little hood, and then at the large blue, unconscious eyes, and fat dimpled cheeks of the little one. It was evident that neither of them had ever seen a baby *like that* before.

'But, really Mary,' said the young man, 'isn't three dollars very high?'

Mary very prudently said nothing, but taking the bonnet tied it on the little head, and held up the baby. The man looked and grinned, and without another word down went the three dollars—all that the last week's butter came to; and as they walked out of the shop it is hard to say which looked the most delighted with the bargain.

'Ah!' thought I, 'a little child shall lead them.'

Another day as I was passing a carriage factory, along one of our back streets, I saw a young mechanic at work on a wheel. The rough body of a carriage stood beside him—and there, wrapped up snugly, all hooded and cloaked, sat a little dark eyed girl, about a year old, playing with a great shaggy dog. As I stopped, the man looked up from his work and turned admiringly towards his little companion as much as to say, 'See what I have got there!'

'Yes,' thought I, 'and if the little lady ever gets a glance from admiring swains as sincere as that she will be lucky.'

'Ah, these children! little witches! pretty even in all their faults and absurdities! winning even in their sins and iniquities! See, for example, yonder little fellow in a naughty fit—he has shaken his long curls over his deep-blue eyes—the fair brow is bent in a frown—the rose leaf lip is pursed in infinite defiance, and the white shoulders thrust haughtily forward. Can any but a child look so pretty, even in their naughtiness?

Then comes the instant change—flashing smiles and tears, as the good comes back all in a rush, and you are overwhelmed with protestations, promises and kisses! They are irresistible, too, these little ones. They pull away the scholar's pen—tumble about his papers—make somersets over his books—and what can he do? They tear his newspapers—litter the carpets—break, pull and upset, and then jabber unimaginable English in self-defence—and what can you do for yourself!

'If I had a child,' says the precise man, 'you should see.'

He does have a child, and his child tears up his papers, tumbles over his things, and pulls his nose, like all other children, and what has the precise man to say for himself? Nothing—he is like every body else, 'a child shall lead him.'

Poor little children! they bring and teach us human beings more good than they get in return. How often does the infant, with its soft cheek and helpless hand, awaken a mother from worldliness and egotism to a whole world of new and higher feelings! How often does the mother repay this by doing her best to wipe off, even before the time, the dew and fresh simplicity of childhood, and make her daughter too soon a woman of the world, as she has been.

The hardened heart of the worldly man is unlocked by the guileless tones and simple caresses of his son—but he repays it, in time, by imparting to his boy all the crooked tricks, and hard ways, and callous maxims, which have undone himself.

Go to the jail, to the penitentiary, and find there the wretch most sullen, brutal, and hardened. Then look at your infant son. Such as he is to you, such to some mother was this man. That hard hand was soft and delicate—that rough voice was tender and lisping—fond eyes followed him as he played—and he was rocked and cradled as something holy. There was a time when his heart, soft and unworn, might have opened to questionings of God, and Jesus, and been sealed with the seal of heaven. But harsh hands seized it—fierce, goblin lineaments were impressed upon it—and all seems over with him forever!

So of the tender, weeping child is made the callous, heartless man—of the all-believing child, the sneering skeptic—of the beautiful and modest, the shameless and abandoned—and this is what *the world* does for the little one.

There was a time when the *Divine One* stood on earth, and little children sought to draw near to him. But harsh human beings stood between him and them, forbidding their approach. Ah! has it not been always so?—Do not even we, with our hard and unsubdued feelings, our worldly and unscriptural habits and maxims, stand like a dark screen between our little child and its Savior, and keep, even from the choice bud of our hearts, the sweet radiance which might unfold it for paradise?—'Suffer little children to come unto *me*, and forbid them not,' is still the voice of the Son of God; but the cold world still closes around and forbids. When of old, the disciples would question their Lord of the higher mysteries of his kingdom, he took a child and set him in the midst, as a sign of him who should be greatest in heaven. That gentle teacher still remains to us. By every hearth and fireside, Jesus still *sets the little child in the midst of us!*

Wouldst thou know, O parents, what is that *faith* which unlocks heaven? Go not to wrangling polemics, or creeds and forms of theology; but draw to thy bosom thy little one, and read in that clear, trusting eye the lesson of eternal life. Be only to thy God, as thy child is to thee, and all is done! Blessed shalt thou be, indeed, when *'a little child shall lead thee.'*

ABD-EL-KADER.

In the foreign correspondence of the New York Observer, we have an interesting account of this distinguished chief,—the most remarkable in many respects, of any man of our time. The New York Mirror gives the following condensed view of the leading facts gathered from the above-named correspondence.

'Through his influence over the Arab tribes and his untiring activity, Abd-el-Kader has made the possession of Algiers the heaviest burden the French nation has borne for the last fifteen years. He has compelled them to maintain in Africa an army of 100,000 men—a force equal to the whole British peace-establishment for service at home, and for her immense colonial possessions. He has in fact defied, and thus far successfully, the whole power of the French empire. We recollect no parallel to it, except in the instance of Mithridates, who, with forces equally disproportionate, resisted for a series of years the whole Roman empire when at its height. His sway is stated to be mainly of a religious nature, and to rest on that deep fanaticism which has ever distinguished the Arab race. He is said to have acquired, under an eminent teacher, a knowledge of law, religion, geography and astronomy. At fifteen years of age he was committed to a celebrated professor at Oran, who taught him political science. But what most drew to him the veneration of the Arabs, was his deep devotion. From youth, Abd-el-Kader would seem to have been always absorbed in profound meditation. He took no part in the pleasures of his companions. He seldom opened his lips, and when he spoke, it was to utter a sentence from the prophet. His eyes fixed on the ground, fingering the beads of a chaplet, always self-possessed, thoughtful, and collected, he soon acquired the reputation of a saint.

The countenance of Abd-el-Kader is pale, and his grave features resemble those of a monk of the dark ages. His look is mild, expressive and penetrating. His bearing is dignified. All is marked by that imposing gravity which exerts so much influence over uncivilized nations.

Even before the arrival of the French in Algiers, his authority had excited the distrust of the Turkish government. He was imprisoned with his father at Oran, but was released after no long confinement. His father and himself made a pilgrimage to Mecca, always a title of veneration among the Arabs, and this feeling was further increased by a pretended vision of the father foreshadowing the glories of the son. This fable, absurd as it was, was believed by the Arabs. Abd-el-Kader, always silent, addicted to study and to the practice of religious austerities, became the object of universal respect. Every day a crowd of pilgrims gathered round his tent and rejoiced at the privilege of seeing him at his prayers.

Such was the state of things when the French soldiers arrived in Africa. They heard for the first time in 1832 the name of Abd-el-Kader, when they were all at once attacked at Oran by hordes of fanatical natives, who faced death without the least hesitation. These unhappy men fell by hundreds before the gates of the city, having been excited to madness by their young chief, Abd-el-Kader. He himself displayed also in this instance the utmost valor. His horse was killed under him, and his bloody turban is preserved as a sacred relic.

After this expedition, Abd-el-Kader was formally chosen *Sultan of the Arabs*, the 28th September, 1832. Some chiefs of the inferior order, probably at his suggestion, testified that Mahomet had directly commanded them to choose him to drive out the French. All the ceremonies of religion were employed to increase the pomp at this election. The Arabs are firmly persuaded that the appointment of Abd-el-Kader is the work of their prophet, and that old Muley comes every day to visit him in his tent.

'When this Arab chief had disposed everything for war, he rallied his troops and marched against us with great intrepidity. I will not mention the particulars of this war which has lasted several years, and still continues. France sends to it her most illustrious generals, her best soldiers, her bravest officers, her amplest military supplies. Eighty thousand men have been spent upon the African soil, and a sum of a hundred millions of francs has been expended from the treasury. The French battalions have performed prodigies of valor; but Abd-el-Kader does not abandon wholly his enterprise. When he is too hotly pressed by our troops, he flees into the desert, or the rugged mountains, or to the empire of Morocco; and there protected by a devoted population, he repairs his losses by calling around him new fanatics. So that all is to be done again.

Last year, his affairs seemed to be desperate. The chiefs who had fought for him were killed, or fled. The Arabs were almost all subjected to our rule. Abd-el-Kader, hunted from city to city, from mountain to mountain, must have believed that all was over with him.'

His perseverance and resources under defeat remind us again of Mithridates, who often rose the greater from overwhelming calamities.

'Abd-el-Kader has sent among the Mohametan tribes priests to revive all the old hatreds against the French. An unhappy circumstance has aggravated their fury. You have doubtless read in the journals the horrible massacre of *Dahra*. Our soldiers burnt and butchered without pity in a cave several hundred Arabs, men, women and children. Horrible atrocity! which has degraded the French army to a level with barbarians! Never were the rights of humanity so basely outraged! When the news of this massacre was known among the Mussulmen, it excited everywhere a shudder of horror and a cry for vengeance. Abd-el-Keder profited by it to recruit thousands of soldiers, and already a host of Frenchmen have expiated the crime committed by their cruel officers.'

His highest eulogy as a soldier is the enormous force which the French are compelled to employ against him.

Marshal Bugeaud has returnd to Algiers. He is now at the head of ninety thousand men. Napoleon had not so numerous an army when he fought against the Austrians in Italy.

These statements, say the Editors of the Mirror, 'are full of instruction, especially to all who cherish the war spirit;' and we are glad to hear them add,—'This *all* composes, we hope and believe, a very small minority.'

MANUFACTURES OF MASSACHUSETTS.

Iron. Under this head we include all manufactures of which iron is the principal and useful giving portion, but with regard to some branches it is only necessary to state the value of the articles produced.

We have now 32 rolling, slitting and nail mills, which roll and slit 14,942 tons of iron per annum and produce 37,102,400 pounds of nails—total value, $2,738,300; hands employed, 1729. The number of forges is 152, producing annually bar iron, anchors, chains, &c., &c., to the amount of $538,966, and employing 422 hands. There are four furnaces for the manufacture of pig iron, which produce to the amount of $148,761, and employ 235 hands. For the value, number of factories, and hands employed in other branches of iron manufacture, see below:

	No. of Factories.	Value of annual production.	Hands employed.
Hollow ware & castings	91	$1,280,141	1267
Machinery,	114	2,022,648	2421
Steam engines & boilers,	6	208,546	221
Scythes,	20	113,935	171
Edge tools,	35	94,441	94
Cutlery,	14	148,175	197
Butts and hinges,	5	25,360	49
Latches & door handles,	4	3,200	10
Locks,	11	60,070	75
Tacks and brads,	26	253,687	260
Shovels, hoes, &c.,	39	275,212	259
Ploughs, &c.,	73	121,691	158
Railings, safes, &c.	7	129,300	87

Total yearly value of iron manufacturers, $8,162, 463. Hands employed, 7664. Total capital invested in all manufactures of iron in Massachusetts, $5,000,000.

Woollen. There are 178 woollen mills in Massachusetts, running 514 sets of machinery. During the past year, these mills consumed 15,387,448 pounds of wool, manufactured 1,022,359 yards of broadcloth, 2,451,458 yards of cassimere, 3,558,720 yards of satinet, 1,652,345 yards of Kentucky jeans, 4,490,937 yards flannel and blanketing, and 256,205 pounds of woollen yarn, 702,000 yards of goods not specified. Total value, $8,687,478. Capital invested in woollen manufactures, $5,604,002. Hands employed, 3,901 males, and 3,471 females.

Carpets. The number of mills in Massachusetts is 17, consuming 150,000 pounds of cotton, and 1,786,238 pounds of wool. They produce 158,958 yards of carpeting, valued at $834,322. Capital invested, $488,000. Hands employed, 715 males, and 319 females.

Worsted. There are now 10 establishments for the manufacture of worsted in this commonwealth, producing 2,321,338 yards of goods, and 617.366 pounds of worsted yarn, valued at $654,566. Capital invested, $514.000. Hands employed, 298 males, and 548 females.

Hosiery. This branch of manufacture has now 17 establishments entirely devoted to it. They produce 134,138 pairs and 28,200 pounds of yarn, valued at $94,792. Hands employed, 53 males, and 185 females.

Linen. The manufactories of linen in the State, are 3 in number, employing 93 males, and 99 females, and producing 875,000 yards annually, valued at $145,000. Capital invested, $79,000.

Silk. The 8 silk establishments in Massachusetts, produced during the last year, 22,509 pounds of sewing silk, valued at $150,477. Capital invested, $38,000. Hands employed, 28 males, 198 females. [Post.

GREAT DISMAL SWAMP.

In an article from the London Court Gazette we find the following reference to Mr. Lyell's account of the "Great Dismal Swamp."

This gentleman (Mr. Lyell) so well known to the geological world, started some time since to investigate the American strata, and some very curious results he has obtained. One of the peculiar natural phenomena noticed by Mr. Lyell was an immense quagmire, or swamp, in North Carolina, which is called the "Great Dismal,' and is partly travelled by a railroad raised on piles. The swamp, fifty miles in length, and twenty-five in breadth, is something, in comparison, like a peat-bog, and is forming gradually a rich coal deposit, but its peculiarity consists in this—that the surface of the morass, instead of being *lower* than the level of the surrounding country, is *higher*. Mr. Lyell calls this an *anomaly*, and is apparently at a loss to account for it. What is, perhaps, still more remarkable, is, that the centre of the swamp itself is much higher than the surrounding parts. The formation, which is a good peat, fifteen feet deep, is moreover founded in a climate in which nothing of this kind has before been discovered. Our readers will remember our recent remarks on the increasing strength of the United States. When we consider the immensity of her coal fields, hitherto, unexplored, that idea is abundantly confirmed. When we hear from the intelligent geologian that one single bed of coal in that country is larger than the whole of that valuable article to be found in England and Scotland together, we shall clearly perceive that her resources for steam-machinery, for either manufactories or travelling, are perfectly boundless. The day however, is distant when these treasures are to yield her profit, for she wants capital to work the earth.

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The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are well qualified to judge of its value.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev Dr Francis, of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to 'the Committee of the Cheshire Pastoral Association' for this very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

The following Societies have already introduced the 'Christian Hymns' into their Churches:—

Brook'sway Society, South Boston, Mass.
Rev Mr Stearns's do, Hingham, Mass.
Rev Mr Coe's do, East Medway, Mass.
Rev C. Palfrey's do, Barnstable, Mass.
——— ———, Chapel, Taunton, Mass.
———, Hopkinton, Mass.
Rev Mr Leonard's Society, Dublin, N. H.
Rev Mr Livermore's do, Keene, N. H.
Rev Mr Whitwell's do, Wilton. N. H.
Rev Mr Cutler's do, Peterboro', N. H.
——— ———, Pomfret, Vt.
———, Troy, N. Y.
Rev C. Bradford's, Bridgewater, Mass.
Rev H. Lamb's, East Cambridge, Mass.
Rev Mr Tilden's, Concord, N. H.

Societies about furnishing themselves with Hymn Books, are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, Publishers,
118 Washington st.
o4

A BOOK FOR EVERY AMERICAN WOMAN. The Legal Rights, Obligations and Duties of Women, by Edward D. Mansfield, A. M., Late Professor of History in Cincinnati College.

The above work, we believe, will prove to be a most valuable addition to the literature of our country, and of incalculable advantage to the sex for whom it is designed. It is an able and clear exposition and embodyment of the Laws of the United States relating to Woman, in her several relations, as Maiden, Wife, Mother and Widow; with a history of Woman from the earliest period to the present time, and how her condition has been affected by the laws of different countries and in different periods of the world; with illustrations drawn from the Hebrew, Roman and Feudal civil systems, with sketches of the character of Rebekah, Hannah, Esther, Cornelia, Portia, Agrippina, Eleanor, Queen of Love, Joan of Arc, &c. &c.

The Editor of the Daily Gazette, Cincinnati, thus speaks of the Work: 'We should be quite willing to certify in advance, that any book written by Mr. Mansfield would be a good one; for there is no better scholar or writer among us; no one of purer principles, or more patriotic impulses. But we have looked into this book, and are satisfied that it is highly creditable to Mr Mansfield's talents and industry, and worthy of his reputation as a writer. The subject is one of Great Interest. The ladies at all events will think so. The Legal position of Woman, as defined by Scripture, by Natural Law, by Common Law, and by the Laws respectively of the several States, is discussed ably and fully, and a variety of information necessarily connected with it, in order to show historically, the whole relation of the softer sex, to the great family of Man, is skilfully interwoven.'

Just published by JOHN P. JEWETT & CO., Salem, Mass., and for sale by the principal Booksellers in the United States.

☞ It is a book which every intelligent female will wish to read for her Library, for it is the only one of its kind, which has been published in this country, and the only means of access which she has to subjects of such importance. 3mos1mis d20

DR. C SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

The School is *wholly distinct* from 'The Charlestown Female Seminary,' with which it is sometimes confounded; and, so far as relates to *boarding-pupils*, it is designed to meet the wants of those who prefer, when about to send daughters from home, to place them *in the private family of the Teacher*. Parents at a distance will see the importance of having their daughters where some one will exercise a constant supervision over them,—a responsibility which Dr. C. prefers to assume in relation to those who may enter his School.

The *next Term* will commence on Monday, the 22d of December, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.

REFERENCES.—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y., and Rev Dr Wayland, Providence. n22

BOOKS FOR SABBATH SCHOOL LIBRARIES. *CROSBY & NICHOLS*, 118 Washington street, would invite the attention of Clergymen, Teachers and others, to their collection of Books for Sabbath School and Juvenile Libraries.

During the past year they have been continually engaged in collecting and examining all the new publications for the young, and having also been careful to obtain the opinion of Clergymen and others who have examined most of them with a view to their fitness for our Sabbath School Libraries, they will be able to offer a list of Books which are known to be good.
usual. CROSBY & NICHOLS,
je7 tf 118 Washington st.

CHURCH BELLS. *HENRY N. HOOPER & CO.*, Bell Founders, No 24 Commercial street, Boston. Bells of any weight required, either in setts accurately tuned, or single, cast to order on the most favorable terms. They also manufacture an extensive assortment of Bronzed or Or-molu finished CHANDELIERS and LAMPS. 1y f22

TEETH

INSERTED ON A NEW PRINCIPLE,
AND ON
UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No 19 Tremont Row, at the former office of Wells & Morton, is induced from strong considerations (that he is really in possession of the most valuable inventive that has ever been made either in the dental art or any other wherein personal comfort is much concerned) to make known by advertisement, the new invention for supporting Teeth in the mouth, it being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the sightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, that the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon.

OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Transcript.]

DIFFICULT OPERATION.—Dr. Morton has recently performed a difficult operation upon a young lady successfully. The nature of the case without going into particulars, was a Cleft Palate. The operation proved entirely satisfactory to the young lady operated upon, and will enable her to speak and articulate distinctly.

[From the Post.]

EXTRAORDINARY OPERATION.—We are happy to notice an operation performed by Dr. Morton. A four pound weight was attached to the plate, and raised from the floor, the plate remaining firm in its place. The patient can be seen, and will, with others who saw the operation, testify to the facts.

[From the Times.]

TEETH.—There can be no mistake about the invention of Dr. Morton, No 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

DENTAL SCIENCE.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentistry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Post.]

OPERATION PERFORMED BY DR. MORTON, 19 TREMON